

AMERICA

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CONTENTS

	PAGE
CHRONICLE	49-52
EDITORIALS	
The Papal Letter to Mexico—Mothers' Day, May 9—Sinclair Lewis and Mr. Brisbane—As Cuba Views Our Newspapers—The Wane of Federal Usurpation—Law and Justice in New Jersey.....	53-55
TOPICS OF INTEREST	
The Disappearing Irish in America — The Eucharist Previsioned and Prefigured—Omnipotence in a Garden	56-61
POETRY	
Narrow Streets—To a Blacksmith.....	62-67
EDUCATION	
A By-Product of the Catechism.....	61-62
SOCIOLOGY	
Two Thousand Miles of Indecency.....	63-64
NOTE AND COMMENT.....	64-65
DRAMATICS	
Spring Plays	66-67
LITERATURE	
Cooper and Stories of the Sea.....	67-69
REVIEWS	69-71
COMMUNICATIONS	71-72

Chronicle

Home News.—After the anti-prohibitionists had consumed all but two of their twenty-four hours of testimony, the prohibitionists had their turn. Among the first wit-

nesses was W. E. Raney, of Ontario, who controverted unfavorable testimony given about the situation in Canada. The week of April 18 was given up almost entirely to the "dry" issue. Many Protestant clergymen appeared, especially Bishop Cannon, head of the Anti-Saloon League; Dr. Cadman, of the Federal Council of Churches; Canon Chase, and other prominent prohibitionists. Father J. J. Curran, of Wilkes-Barre, denied the statements of Father Kasaczun that Prohibition had brought vice and crime to the anthracite fields. This part of the hearings was enlivened by the cross-examinations conducted by Senator Reed, who strove, often in vain, to secure facts and statistics from the witnesses. The general trend of this side of the case was the denial of widespread corruption, affirmation of the success of Prohibition, and a demand for stricter laws and better enforcement. This testimony came from all classes: clergy and laity, labor and farm, rural and urban. Senator Reed was strongly objected to as deliberately consuming time. He brought his defense to the floor of the Senate, and he and Senator Bruce

charged serious discourtesy to him, a minority of one on the Sub-Committee. It was finally agreed to give each side three more hours, so that the anti-prohibitionists would have five hours for rebuttal.

On April 21, the Senate, by a vote of 54 to 33, ratified the agreement made by the American Debt Commission for the payment of Italian indebtedness to the United States. There had been a strong undercurrent of opposition to Italy in the Senate and in the press, and the size of the favorable vote was somewhat of a surprise. The terms of the settlement were detailed in AMERICA when they were agreed upon by the debt commission. Ratification was made possible by the thirteen Democrats who voted for the agreement, thus splitting the Democratic party 13 to 23. The principal objection to the settlement was that it practically amounted to cancelation of the principal at the end of the sixty-two years of payment. It was remarked that, as contrasted with the British settlement, the Italians will pay us much less during the first few years.

As had been forecast in the press, Secretary Kellogg sent to the Secretary-General of the League of Nations our Government's refusal to take part in a conference of members of the League to discuss American reservations to the protocol. The League had invited the United States to meet the members of the League in order to explain the reservations placed upon our adherence by the Senate. It claims that at least one of the reservations is ambiguous, namely, that which opposes the American veto on all questions in which this country may "claim an interest." The stand of Secretary Kellogg was that the Senate leaves him no power to take part in such a conference. The political effect of this action will be great in this country. The Government, which is thought to be lukewarm, can say to World Court adherents that it has done its best if we do not join the Court, while opponents of the Court are predicting that we will never join it. Thus, the World Court issue will probably be removed from the elections this Fall.

Bolivia.—In a message addressed to President Coolidge, President Siles of Bolivia insists that in all efforts and conversations to settle the Tacna-Arica controversy, Bolivia also be included. He expresses his satisfaction that in Secretary Kellogg's proposal to Chile and Peru he has taken Bolivia's position into consideration, adding that he

Demand for
Territory

hopes the outcome of the dispute will provide for Bolivia an outlet to the sea. In this connection he says:

This highly inspired suggestion is in accord with that of the Government of Santiago offering the port of Arica or other port under the sovereignty of Chile in such a way that Bolivia may obtain it by customs or pecuniary compensations and is also in accord with the offer of the administration of Lima.

And he continues: "The old controversy affects three countries, not two only, of which the third, Bolivia, has suffered most in the ravages of wars by maritime mutilation."

Canada.—On April 15 the Finance Minister submitted his budget to the House of Commons, its most interesting features being a proposed reduction of the income tax and of duties on imported automobiles, which will especially affect importations from the United States. The balance of trade in Canada's favor was shown to be \$402,695,000, constituting a record for any year since the war. Dominion Day this year (July 1), is to see the return of two-cent postage. The rate was raised to three cents as a war measure and has been in effect ever since.

Chile.—It is generally acknowledged that all attempts to settle the territorial dispute between Peru and Chile by a plebiscite have been a total failure. The Plebiscite

American
Proposals
Rejected

Commission is now practically at an end. A communication dated April 17, from Washington, disclosed that Peru and Chile had both refused to accept the United States' two recent suggestions: that either one surrender the disputed area to the other with compensation to the nation relinquishing its claim, or that the territory be divided between them. Secretary Kellogg has now submitted a new offer to the Chilean and Peruvian representatives, proposing to neutralize the Tacna-Arica territory which would then be "either independent or under the protection of South American States." Chile is reported to have objected to these proposals.

China.—Wu Pei-fu having resisted advances of the Kuominchun for an entente, the latter have withdrawn from the city, having first slaughtered all but five of the

Kuominchun
Leave
Peking

Cabinet bodyguard numbering about four hundred. Command of the city was handed over to General Wang and a committee of ten prominent civilians assumed the administration of affairs pending reorganization of the Government. Tuan is reported to have returned to his residence and issued a proclamation to the effect that he had resumed the interrupted regime and that the Cabinet was functioning as before the coup that removed him.

France.—France can safely regard the future with calm and confidence, Finance Minister Peret affirmed

on April 19. Although the French budget has reached the tremendous proportions of thirty-seven billion francs, provision has been made, he declared, to care for the weighty burden. The previous day, M. Caillaux mentioned in political circles as a likely successor to Premier Briand, had predicted that the worst is yet to come, since "France is in the position of a big business institution whose credits have been transformed into debts by unfortunate events and whose directors, employes and workers ought to toil without ceasing to restore the old prosperity."

French and Spanish representatives entered into preliminary parley with Riff envoys April 18. Pleading lack of authority, the delegates of Abd-el-Krim asked for time to submit to their leader the demand that he withdraw his forces a distance of five miles during the discussion. Publication, two days later, of the Riffian communiqué, revealed a willingness to negotiate, but with modification of the conditions set forth by France and Spain. Instead of unqualified "submission to the Sultan," the Riffians suggested "recognition" of the latter's "spiritual and temporal power;" they questioned the wisdom of demanding Abd-el-Krim's exile, and so limited the proposal concerning disarmament as to ensure administrative autonomy to the tribes and provide for a militia or interior police. Up to April 21 the meetings of the delegations had resulted in no definite agreement. Evidently Abd-el-Krim shares France's desire for peace, but he feels that his former victories over Spanish forces entitled him to a peace with honor.

Germany.—The chief diplomatic event of the past week was the announcement of a compact of benevolent neutrality between Russia and Germany, which was then

on the eve of its completion. German statesmen, however, regretted its premature publication. It guarantees both

Powers against the participation of either in any aggressive act against the other and is intended to ensure the preservation of mutually beneficent economic relations. Foreign Minister Stresemann characterized this pact as the legitimate elaboration and extension of the Locarno security treaties. The promise of the Locarno Powers to exempt Germany from the obligations imposed under Article 16 frees that country from the necessity of co-operating with the other Powers in any economic boycott or in military actions undertaken as a punitive measure against Russia. The reaction to this compact in the various European capitals affords some remarkable diplomatic revelations. England fully accepted the German explanation that the compact would not conflict with Germany's future obligations in the League. France has been silent, because she is said to be contemplating no less extensive an agreement with Russia, even as Britain is held to be ready for Anglo-Russian economic treaties. Poland can hardly object in view of her far more thorough compact with Rumania, published elsewhere in this Chronicle.

Apropos
Of
Finances

Parley
With
Riffs

Russo-
German
Compact

Czechoslovakia, however, through her Foreign Minister Benes, at once expressed her suspicions. In a questionnaire sent to Austen Chamberlain Benes insinuated that Germany would be obliged to confide her League secrets to Russia. Stresemann indignantly commented on the note as "highly insulting," and strongly condemned the general tenor of it, which he said questioned Germany's right to conclude treaties with whomsoever she sees fit. In fine, all Europe seems to be busy with international treaty negotiations—that is the most interesting fact which the Russo-German pact has revealed.

Great Britain.—Despite almost daily meetings between representatives of the Government and mine operators and employees no marked development toward a solution of their differences occurred. Mr. Baldwin has been working hard to bring about an adjustment before May 1, when the arrangement of last Fall automatically ends. On April 17 a monster parade of women was held in London demanding an end of strikes and lockouts. It is estimated that 20,000 women marched, ninety per cent of them being wives and daughters of workingmen. Meanwhile the nation is rejoicing over the birth on April 21 of a daughter to the Duchess of York. The child is third in line for the throne.

Greece.—On April 18 General Pangalos was installed as President of the Republic. He took the oath of office before the Holy Synod and the Ministerial Council in the cathedral of Athens. At once he ordered the liberation of all political prisoners and journalists accused of sedition including M. Papanastasion, former Premier, and General Condylis, former Minister of War, and others who were sent into exile. He also announced that beginning the following day he would renounce all dictatorial powers which he assumed early in January.

Ireland.—After his resignation as President of the Republic, Mr. De Valera proceeded with the formation of an independent Republican party which is to be known as the *Fianna Fail*. Supporters of the new organization, it is understood, are soon to be called together for the purpose of consolidating the party and of outlining a program consonant with the resolution introduced by Mr. De Valera in the recent convention of Ard Fheis and by that assembly rejected. According to the *Irish World* a manifesto has been issued declaring that the new party has come into being in response to the persistent nation-wide demand for a progressive Republican policy based on actual conditions. For several months, Mr. De Valera has professed that he would not be adverse to entering the Dail provided the oath of allegiance were removed. This demand, doubtless, will figure prominently in his campaign in the general election which must be held sometime before August, 1927. Persistent rumors seem to in-

dicade that the election may be ordered for the autumn of the present year.

Two important educational conferences recently held their annual meetings. In Cork, the fifty-eighth annual Congress of the Irish National Teachers' Organization was attended by more than 500 delegates from all parts of Ireland, including Ulster. In his address, the retiring President, C. P. Murphy, spoke very plainly on the defects of the present educational system in all its departments. He deplored particularly that adequate steps had not been taken to enforce post-primary education. Though the President and other speakers, as Professor O'Rahilly who declared that "the apathy about education throughout the country was deplorable," expressed dissatisfaction with many phases of the educational problem, they admitted that the recent improvements gave hope for further progressive developments. On the same day as the Cork Conference, the first annual Congress of the Gaelic League under the constitution adopted last year by the Conference was held in Dublin. The League passed resolutions designed to further the use of Gaelic in governmental and public affairs and to insist on the teaching of Gaelic in the schools.

Italy.—Of such importance were the press reports of the attempt on Premier Mussolini's life, April 7, that only belated mention has been made abroad of the death, that same day, of Signor Giovanni Amendola, leader of the Italian Opposition, who succumbed, it is charged, to the injuries inflicted on him six months earlier by ruffians of Fascist affiliation. As the editor of *Mondo*, Amendola had carried on a continuous campaign against Fascism. Successive issues of his paper were confiscated and three times he was personally attacked by gangsters from among his political foes.

Coincident with the celebration of Rome's 2679th birthday, the observance of "Colonial Day" and "Labor Day," April 21, occasioned triumphant Fascist demonstrations and brought from all quarters to Premier Mussolini the assurance of allegiance from the nation which sees in him the inspirer of Italy's new spirit. The Premier reviewed a parade of 60,000 school children, after he had been acclaimed by all Rome's Fascist forces and scores of thousands belonging to the trades unions. At four different points in Rome, work was started towards clearing away the buildings which occupy sites of historic moment, and in setting apart these relics of antiquity, to be marked by Latin tablets.

Captain Roald Amundsen, with Lincoln Ellsworth and part of the crew which left Italy, April 8, arrived by steamer at King's Bay, Spitzbergen, April 22, to supervise preparation of the base for the dirigible *Norge*, meanwhile left at Trotsk, near Leningrad, in charge of the pilot, Colonel Nobile. It was predicted that a week would

Educational Conferences

Death of Amendola

Celebration Of Anniversary

Flight Of The Norge

Recent Items

Pangalos Installed President

New Republican Party

elapse before the flight from Russia to Norway would be undertaken, and another week at least before the departure for Alaska. Despite recurrent obstacles, the giant airship weathered the major part of the journey from "Rome to Nome" without showing defect, and her crew were sanguine of final success.

Jugoslavia.—Stephan Raditch, the Croatian leader whose bitter attacks had led to repeated crises in the Cabinet, has been ejected from that body. This act, how-

**Raditch
Ousted
From Cabinet**

ever, only freed him from every vestige of restraint in his tirades against what he calls "the corrupt Serbian Government."

On the other hand it is questionable how long the present Government will continue its conciliatory policy. The break between Serbs and Croats is thus becoming more serious. Great excitement, in particular, was caused when the Government recently closed the Comrades' Bank at Zagreb, the financial institute of the Croatian Peasant party, in order to investigate the sources whence Raditch draws his funds. The suspicion is that he has been financed by the Soviet Government at Moscow. Several Croatian leaders have separated from Raditch.

Mexico.—The Holy Father's Pastoral Letter to the Mexican Bishops was made public on April 19. While protesting against the anti-Catholic laws being enforced

**Religious
Situation**

against Mexican citizens, the Pope specifically forbids Mexican Catholics to establish any political party of their own,

and concludes by exhorting the Bishops to develop "Catholic action" by mutual cooperation and the education of their flock.—The Rt. Rev. José Martinez Zarate, Bishop of Huejutla, was cited to appear for trial in Mexico City for his opposition to the religious clauses of the Constitution. The Attorney General asserted that the terms of the Bishop's pastoral letter constitute a violation of the law and gives instructions to demand severe punishment for the Bishop if he is found guilty.—On April 18, Father Esparragoza, one of the pioneer priests of Sinaloa and an intimate friend of the late General Flores, was found murdered in his room at Mazatlan, Sinaloa. There was no clue to indicate the assassin.

Poland.—A new treaty has been concluded between Poland and Rumania. It is carefully drawn up to conform with the League of Nations and Locarno treaties.

**Polish-
Rumanian
Treaty**

Mutual acknowledgment of existing geographical borders and political independence constitutes the first article of the

new pact. Further articles promise mutual help in case of aggression, and if a war for defense is started no peace will be concluded except on the basis of a mutual understanding between the two nations. They are to cooperate in the line of foreign policy, and neither is to enter into alliance with any third Power without informing the other. Eventual differences between the two nations are to be settled by arbitration. The agreement is for five years, with the right of dissolution after two years, on

six months' notice, should either country so desire. It is to be ratified at once and registered with the League of Nations. As regards Russia, Poland states her willingness to sign a treaty, but only on condition that it conform with the League covenants and the Locarno treaties. The Polish Cabinet, headed by Count Alexander Skrzynski, resigned April 21. It remains to be seen, therefore, what attitude a new Government will take towards the propositions that have apparently been made by Russia.

Rumania.—The policy of the new Averescu Cabinet had apparently not yet been decided, the Government's first proclamation having been couched in very general

**Averescu's
Policies**

terms not differing essentially from announcements by Bratiano. Meanwhile,

Averescu's position has been strengthened by discord in the ranks of the Transylvania Nationalist party. Its three members who consented to take places in the new Cabinet have been repudiated by the party leaders. Averescu's prestige has also increased because of the announcement of the Minister of the Interior, Goga, that the Government intends to change its Bessarabian policy and aims "at the real appeasement of the harassed Saul and Dniester Provinces." This proclamation of a "new era" is considered by the Bessarabian peasant leaders as an official confirmation of their charges of oppression against the Bratiano Government.

A rumor circulated in the press on April 10 to the effect that Prince Carol had left Paris secretly and was on his way to his own country was categorically denied

**Carol
Coup
Denied**

on April 12 by the Chargé d'Affaires at the Rumanian Legation in Washington.

The report stated Carol was planning a coup against the King and the present Government, either to seize the Government himself or to become the ruler of a new State composed of Transylvania and Hungary. Simultaneously Goga, Minister of the Interior at Bucharest, denied that the Averescu Government had any intention of reconsidering Prince Carol's abdication. "This decision," he added, "passed with all the legal formalities is too serious to be influenced by changes of government." A later unconfirmed report in the metropolitan press announced that a reconciliation had been effected between Carol and his parents.

Next week, George N. Shuster will recall a figure that seems in danger of being forgotten in "A Friendly Critic of Newman."

George Barton will write on "The Patron Saint of the Stage"; Sister M. Eleanore will make "A Plea for Salutary Sentimentalism"; and Dr. Muttkowski will write on the smallest of animals in "At the Foot of the Ladder."

The Novelists' series will be continued by Henry Bordeaux, of the French Academy, in "The Art of the Novel."

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NOTICE.—Correspondents and subscribers will please note that Campion House, the residence of the Editors of AMERICA, has been removed from 39 West Eighty-sixth Street to 329 West 108th Street.

The Papal Letter to Mexico

THE letter of Pius XI to the Mexican hierarchy, dated February 2, was published on April 20. The document is remarkable, as the New York Sun observes in a sympathetic editorial, "not only for the nature and scope of its instructions but for the stateliness and dignity of its expression."

After recalling the protests of Benedict XV against "laws invoked against the Catholic citizens of Mexico," which protests the Pontiff renews, and the rejection of the Apostolic Delegate sent two years ago to Mexico, Pius XI lays down a rule of action for the Catholics of Mexico. They are forbidden to establish a political party under the name of "Catholic"; Bishops and priests "in keeping with their praiseworthy record of the past, must not become members of any political party, nor write for the journals of any political party." But this prohibition does not mean that they must renounce such rights of citizenship as the law still permits them to retain. "In fact, their very Faith and the common welfare of religion and the country require that they make the best use of such rights and duties. Even the clergy cannot refrain altogether from an interest in civic affairs, nor put aside completely all care and solicitude for the things of public life."

What the Pontiff discountenances, indeed forbids, is the formation of a group to identify the interests of religion with the interests of a partisan political party. But his chief reliance is upon a line of action that is wholly non-political, and based upon motives of super-

natural religion. He therefore exhorts all, clergy and laity alike, to a renewed vigor in "Catholic action." By "Catholic action" the Pontiff means that "wide field in which they [the Catholics of Mexico] can spend their energy in the interests of religion, morals and culture . . . in the betterment of economic and social conditions, thus training their people, especially youths pursuing higher studies, and workingmen, to think and act as becomes Catholics."

The enemies of religion in Mexico and in this country will doubtless be at pains to misinterpret the Pontiff's message, but no American will misunderstand it or fail to sympathize with its principles and purpose. May Almighty God grant the prayer of the Father of Christendom that the afflictions of the Mexican people "will at length and with the help of God happily abate and cease."

Mothers' Day, May 9

WRITING some weeks ago in the pages of this Review Dr. Coakley of Pittsburg showed how easy it was to bring a thoroughly Catholic tone into the celebration of Mothers' Day. No elaborate apparatus is called for, and very little preparation. All that is necessary is an announcement of the day, May 9, coupled with the request that every member of the parish, children included, receive Holy Communion on that day for mother.

It must be confessed that some Catholics, particularly among the clergy, are reluctant to attach any particular importance to the day. They have been repelled by the crude commercialism of the secular celebration which on at least one occasion threatened certain promoters with prosecution under the Sherman Anti-Trust law; or they turn with disgust or amusement, according to temperament, from the silly sentimentalism with which the advertising-agents of the florists deck out their appeals to "buy a flower for mother." But these untoward aspects suggest the possibility of infusing a truly Catholic spirit into a movement which even apart from purely religious considerations has much to recommend it. The Catholic spirit brings with it quite naturally the idea of prayer and the Sacraments, and here there can be no danger either of commercialism or of an emotional sentimentality.

If there was ever a time when the sanctity of motherhood and society's need of good mothers should be emphasized, it is the present. Even under the best of circumstances it is difficult enough in our large centers of population to maintain the dignity of the home, for the old-fashioned home no longer exists, and under the conditions of modern life cannot exist. "Gathering around the family fireside" becomes only a figure of speech, when there are literally millions of bright young Americans, familiar with furnaces in the cellar and the art of regulating a register, who never saw a fireside. But the virtues which made the

old-fashioned home a nursery of strong, upright, religious-minded citizens are not restricted to time or place. In the changed and changing conditions of the twentieth-century world, their preservation is more difficult, and this fact justifies the use of any legitimate means toward an all-important end.

Consider, too, the theories of woman's place and woman's work, wholly incompatible with Catholic tradition and even with the Catholic Faith, which today are urged in the press, on the platform, in our colleges and universities, and even from the pulpit. Or let attention be turned to the poisonous doctrines on divorce and race-suicide, destructive of individual and social morality and even of the race, which emanate from the same sources. After such reflection, the fitness, even the duty, of making use of what began as a purely secular commemoration to turn back this dreadful tide, will be clearly perceived.

We hope, then, that our colleges and parish schools will urge the young people under their charge to receive Holy Communion on May 9 for mother. We have already called attention to the valuable lessons, ranging from a simple teaching of the catechism with the smaller children, to philosophical expositions by the professor of ethics in the college and university, which can be imparted on this occasion. In our churches, the zealous pastor can seize the opportunity for an exposition of Catholic doctrine on marriage and divorce, with, perhaps, lectures to selected groups on the evils which tend to destroy society itself by dethroning the mother from her high place. Clearly, there is no difficulty whatever in infusing a thoroughly Catholic tone into this secular celebration, and a spirit which will benefit both the individual Catholic and the mother for whom he prays.

Sinclair Lewis and Mr. Brisbane

QUOTATIONS from Mr. Arthur Brisbane, who syndicates a daily column under the egis of Mr. William Randolph Hearst, are not common in Catholic circles, but his comment on Mr. Sinclair Lewis, who recently challenged Almighty God to strike him dead, deserves the sincere flattery of reproduction. Mr. Brisbane relates a parable drawn from the existence of one Mr. W. B. Storey, general manager of the Santa Fe, a railroad which in its course from the coast to Chicago passes over hundreds of thousands of rails. Between these rails, relates Mr. Brisbane, are millions of busy ants, one of which pauses to remark: "They say that a mysterious W. B. Storey runs this railroad, but I know there is no such person. And just to prove it, I defy him to strike me dead." At the end of ten minutes, concludes Mr. Brisbane, that ant would feel just as proud as Mr. Sinclair Lewis.

The story is good, but it fails by defect. In comparison with the Almighty Mr. Sinclair Lewis is less than a Santa Fe ant; yet while Mr. W. B. Storey cannot hear the challenge of the agnostic ant, whatever

Mr. Lewis may say or think is known perfectly to the Almighty. Why, then, does not God take Mr. Lewis at his word?

One may counter with the question "Why should He?" Or, to put the case from another angle, "Can Mr. Lewis lay an obligation on the Almighty to act along the lines prescribed by Mr. Lewis?"

Mr. Lewis obviously assumes that he can. This is the same as saying that Mr. Lewis simply assumes that Almighty God does not exist, since a being under the authority of another cannot be omnipotent, and cannot, therefore, be God.

But the Infinite Being whom Christians call God is not only all-powerful and everlasting, but infinitely merciful. Because He is everlasting, He can take His own good time to manifest Himself and His works to man; because He is all-powerful, He will bring about His designs for man and the universe in the most perfect manner; because He is infinitely merciful He can hold back the hand of His justice from the creature that rises up to blaspheme Him. In the scheme of everlasting mercy there is room even for Mr. Sinclair Lewis. We cannot search the Mind that is infinite, but these things are within our knowledge: that man cannot stand against God and that God vindicates Himself not according to standards set by imperfection, but in the light of His own perfect knowledge.

As Cuba Views Our Newspapers

TO see ourselves as others see us is an excellent remedy for unsuspected faults. The delegates from twenty-one American republics to the Pan-American Congress of Journalists at Washington some weeks ago held up before the American newspaper a most truthful mirror, and for their frank courage they deserve our thanks.

It was an editor from Havana who was shocked at the illustrations appearing in a number of American publications. "Dr. Ramon Guerra," reports the Associated Press, "vigorously attacked the widespread use of the half-clad female figure as a design on which to hang all manner of advertisements." It is easy to exaggerate the harm occasioned by these aberrations from good taste and propriety, but it is fairly evident that in the desire to attract attention, some advertising agencies are stepping beyond the limits of decency. Probably the average adult will pass over these monstrosities without a thought, save perhaps of disgust; but it must not be forgotten that they frequently appear in newspapers and magazines which profess to cater to the home. And the home, at least occasionally, contains one of those Young Persons to be regarded, as even the pagan poet was aware, with the greatest reverence.

A fault of perhaps greater consequence was stressed by Dr. Tiburcio Castaneda, also a Cuban. He finds that the American newspaper gives far too much of its space to reports of crime. Even the most serious news-

papers, he thinks, "are filled with accounts and details of terrible crimes." This indictment in the main is correct. A few newspapers exercise reasonable censorship, but there is not a large city in the country without its "tabloid" sheet which specializes in detailing the most revolting crimes of the day. New York alone has three such publications, which from the city spread throughout hundreds of towns and villages in the metropolitan area.

What is the remedy? Frankly there is none that will bring immediate results. Once an organ of public opinion, the American newspaper is today strictly a commercial enterprise, with principles and methods which do not differ essentially from those of a tailoring establishment or a grocery store. The newspaper endeavors to supply what, in its judgment, the public wishes to buy. At the present moment, if one may judge by the enormous circulation of the tabloid newspapers, millions of the public are anxious to feed upon refuse. The real remedy against these and other common evils is found only in a public conscience enlightened by religion.

The Wane of Federal Usurpation

NOTHING could more clearly mark the growth of opposition to any scheme which can possibly be distorted into Federal control of the local schools than the printed hearings of the Joint Committee on the Curtis-Reed bill. The list of witnesses against this proposal is imposing, and the weight of their argument impressive. On one occasion only was there trace of a querulous bias, and that was when Senator Ferris of Michigan exclaimed, "Why is it that as soon as a man becomes Secretary of Education he should do these damnable things? What in human nature obsesses him? I have heard so much about what will happen if this bill is enacted and other bills are enacted—what is the matter with human nature?"

The "matter with human nature" is that when given an inch it will take an ell. In questions of power, as Jefferson has written, confidence in man is the beginning of tyranny; "therefore let us bind him down by the chains of the law." The destruction that may flow from any enactment is the sum of all the evil that an ill-advised but possibly honest official can extract from it. Some degree of trust in government is necessary, but the slighter the "confidence" that an official will not exercise a power which under the proposed enactment can be exercised, the more remote is the peril of malfeasance and oppression. Hamilton and Madison were doubtless sincere in their protest that no Amendments to the original Constitution were necessary, since only a madman or a criminal could wrest that document against the local communities. Yet what remnant of local self-government would today be possible were it not for the Ten Amendments?

The tide is surely turning against Federal usurpation of local rights and duties. A recent issue of the *New York Times* features articles from six United States

Senators calling upon the people to instruct their representatives to bid Congress confine itself to the work allotted it by the Constitution, while the *Chicago Tribune*, through its Washington correspondent, shows that opposition to the absurd Sheppard-Towner Federal maternity act is increasing daily.

When this Review began its attacks on Federal usurpation nearly ten years ago, it fought a lonely battle. It rejoices in the numerous accessions to the cause since the beginning of the present decade. If the war be pursued with intelligent and unrelenting vigor, the period of government by and under the Constitution cannot be long delayed.

Law and Justice in New Jersey

WE have small sympathy with the views of the Rev. Norman Thomas. We have even less with the opinions of Mr. Albert Weisbord. Therefore we shall not be accused of bias when we state that if there was ever a time when the law might be called an ass, it was when Messrs. Thomas and Weisbord were taken in custody by a New Jersey sheriff. We do not know the merits of the strikers' case. It is by no means clear that anyone possesses this knowledge. But—unless they have recently been abrogated by the New Jersey legislature—we know what rights are protected by the Constitution of that State.

Possibly the State acted within the strict bounds of legal prescription when it held Mr. Thomas to a bail of \$10,000, after keeping him, most unnecessarily, in jail over night, and the same may be said of the bail of \$50,000 exacted from Mr. Weisbord. But *summum jus summa injuria* is a dictate of jurisprudence, and it means in plain English that the exactions of the law can constitute tyranny of the blackest dye. We may be in error, but as far as can be learned from the reports furnished by the *New York Times*, a journal never impeached or impeachable for too much tenderness to strikers, the underling officials of New Jersey have shelved the law for tyranny.

For more than three months hundreds of men and women have been conducting a strike in the Passaic textile district. Of these a majority are convinced of the justice of their cause. So far as can be ascertained no private agency has seriously set itself to form a tribunal before which the quarrel of capital and labor might be argued and decided. Obviously, where individuals fail, the State must step in, but the only intervention by New Jersey has taken the form of injunctions, arrests and excessive bail. That is one way of ending, but not of settling, a strike.

Unless the State of New Jersey uses its power to compel the belligerents to submit their case to an impartial tribunal, we may repeat the Lawrence disorders, heightened, possibly, by horrors thus far restricted to Herrin. The State has an undoubted right to intervene when other means of pacification have failed. At the present juncture New Jersey lies under an obligation of a grave nature to exercise that right.

The Disappearing Irish in America

JAMES J. WALSH, M.D., Ph.D.

SOME five years ago I wrote for AMERICA three articles in which I called attention to the fact that from my own knowledge of families who represented to a great extent what might be called the successful Irish immigrants to this country, the Irish were in process of disappearing. I had before me when I wrote a series of rather definite records of families from various parts of the country; from northeastern Pennsylvania where I was born, from western Pennsylvania, from Philadelphia, from New England, from New York, both State and city, from Newfoundland and from Toronto, through the kindness of my very dear friend, Archbishop McNeil. All of them showed vanishing numbers. Fifty families, for instance, all of whom had been successful in this country to the extent that enabled them to send their children to boarding school, raised to adult years about 250 children, an average of five in each family. They represented the second generation, in America. The third generation of that same group, which ought to contain well above 1,000 children, has now less than 200. A number are unmarried, some are childless in marriage, a few have small families, and only a very few have four or more children in the family.

When I was over in Ireland last summer, my attention was called to the large number of unmarried folk among the people of Ireland. I talked about it with some friends and found that it was a striking characteristic of the Irish and well known to all those who reflect upon the social conditions in the Free State. Several American bishops had discussed with me the fact that there was in this country a much larger number of old maids and old bachelors among the Irish than among the other nationalities and their descendants in our population. In the copy of *Studies* for December, 1925, I found an article on "The Coming Irish Census" which was taken last month. In that article C. H. Oldham, Professor of National Economics of Ireland at University College, Dublin, called attention to some very striking peculiarities of the Irish population which the coming census ought to bring out and perhaps help to explain. They represent some of the most important elements in the Irish social situation. He said:

Our climate is remarkable; our weather is most peculiar; the small use we make of the soil is quite unique; the proportion of the sexes is amazingly different from that of all old European populations; the celibacy of our people, the lateness of the few marriages that do take place are without parallel anywhere; the extraordinary degree of masculinity in our birthrate is a peculiar conundrum; our emigration has features unlike the

emigration that goes on elsewhere. In all these respects and in a hundred others, Irish statistics reveal that Ireland is amazingly unlike any other country.

These sentences piqued my curiosity, as I am sure they will that of any other who is deeply interested in Irish affairs, and so I set about finding something more definite on these questions. Fortunately I happened to have a good friend in the Registrar General for Ireland, Sir William J. Thompson, under whose direction the last census, that of 1911, was taken, and who also had charge of the new census. I asked him to supply me with some of the details with regard to these peculiarities of the Irish population and their social conditions and he has done so, taking of course the materials from the last census. The figures for the new census will not be available in their entirety for more than a year. It may, however, be of interest to call attention to the statistical situation as regards marriage and celibacy and above all the lateness of the marriages that do take place in Ireland. This tendency of the race affects our marriage conditions over here in America and leads to the disappearance of many families, or at least to a reduction in numbers such as to portend their disappearance in the course of the next generation.

First as to the preponderance of males in the birthrate. During the six years up to and including 1921, for which figures are available from the Registrar General's office because of the requirements of birth registration, there is an average of six per cent more male infants born alive than female infants. In 1916 there were 1,065 males born to every 1,000 females. This sank during the war to 1,052 in 1917 and 1,047 in 1918 to every 1,000 females. In 1919, with the war over, 1,071 males were born to every 1,000 females, as if to replace some of the males whom the war had taken away. This curious increase in the male birthrate has been noted after many wars and is an extremely difficult fact to account for, though, of course, there are many theories presented for it. In 1920 only 1,062 males were born to every 1,000 females and there was some further reduction in 1921, but the masculine preponderance in the birthrate continued very remarkably.

The story of the proportion of unmarried, married and widowed persons of each sex, to every hundred males and hundred females of all conditions living at different periods of age at the time of the last census (1911) in Ireland, is one of the most interesting elements in that census. Early marriages, that is, those under twenty, are extremely rare. Less than one-tenth of one per cent of the young men marry before twenty and only slightly

more than one-half of one per cent of the women marry. Up to the age of twenty-five less than five per cent of the men are married, though slightly more than thirteen per cent of the women have become wives. Up to the age of thirty-five less than thirty per cent of the men are married and considerably less than one-half of the women under forty-five have entered the married state. By the age of forty-five somewhat more than fifty-six per cent of the men are married and sixty-three per cent of the women. By the time they have reached fifty-five, sixty-seven per cent of the men are married but only sixty per cent of the women. After that the number of married people drops in the population progressively with advancing years, though the married men live ever so much longer—that is, many more of them live on to advanced years—than of the unmarried. Twice and a half as many men who have been married live beyond eighty as do the bachelors. Actually about four times as many married men live beyond ninety as do the bachelors. Almost the same thing is true as regards the females and indeed in the very old years the difference between the married and unmarried in longevity is very striking.

In spite of the fact that here is a prize that would seem to be worth striving for, length of years—for men will do a great deal to secure that—a great many of the Irish men do not marry and most of those who do marry, marry late. Think that at the age of thirty-five over seventy per cent of the males in Ireland are unmarried, and over half of the women. This is what Professor Oldham means by saying that the celibacy of the Irish people and the lateness of the few marriages that do take place are without a parallel anywhere.

Of course to understand this, as Professor Oldham suggests, the only thing to do would be to compare conditions in Ireland with those in other countries. Comparisons are of special interest with Great Britain, where the people are living under nearly similar climatic and other conditions. As the Irish Professor says, "Nobody knows Ireland who only Ireland knows." He adds a little later in the article, "But nobody in Ireland is aware how anomalous the Irish are unless he has been at the trouble (and it is a very great trouble) to compare Irish statistics with comparable statistics of other countries." It is not easy to secure data for such comparisons. The General Registrar's office in Dublin, through the kindness of Sir William J. Thompson (Registrar General), has supplied me with some of the comparative figures for England and Wales and Scotland. In England and Wales up to the age of twenty-five, there are nearly one and a half as many marriages as in Ireland for corresponding ages. About the age of thirty-five the marriage figures in the neighboring islands approach each other more nearly, but there is still a distinct difference in favor of England and Wales at this time. There are many more marriages in Ireland during the period of thirty-five to forty-five years of age than in England and Wales. This represents the late Irish marriages. In Scotland, as a term of comparison, the figures are much more nearly those of England and Wales at all ages Scotland being as a

rule a little higher than the English in the percentage of its married population at the various ages.

The table that shows the marked tendency of the Irish not to marry is that contained in the General Registrar's official statement, showing the number of marriages per thousand of the population in Ireland, as compared with England, Wales and Scotland, during each quinquennial period from 1866 to 1921. This is given as the rate per thousand of the population. In Ireland in the five years before 1870 there were 5.3 marriages per 1,000 of the population, while in England and Wales there were 8.2 and in Scotland 7 per 1,000. In the next five years the marriage rate dropped in Ireland to 4.9 while in England and Wales it went up to 8.6 and in Scotland to 7.5. There was a still further drop in the five years from 1876 to 1880 to 4.5 in Ireland, though there was also a drop in England and Wales and Scotland, which brought these down to 7.7 and 6.9 respectively per thousand of population. There was a still further drop to 4.3 in the five-year period up to 1885 in Ireland, while the marriage rate remained about stationary in Great Britain. In the five years before 1895 the Irish marriage rate mounted somewhat, to 4.8, for the land troubles were being settled; but England also had an increase in the marriage rate and so did Scotland. The increase in the marriage rate continued each five years after that in Ireland, until during the five years up to 1920 it had mounted to 5.4, the highest for the last fifty years. England and Wales, however, had a marriage rate of 8.4 and Scotland one of 7.8 at this time. There was a drop in the marriage rate for the year 1921, the last for which there are available figures, though in England and Wales and Scotland the marriage rate continued to mount.

It has seemed worth while to call attention to this peculiarity of the Irish in Ireland. It is undoubtedly due, to a very marked extent, to economic influences, but it has affected the race so deeply that it is being felt also in this country, to the serious diminution of the Irish as a racial factor in American life. Friends in the Hierarchy, who have been very much interested in this question of the disappearing Irish, have particularly emphasized the fact that the most serious element in the situation is undoubtedly the still persisting tendency of the Irish to celibacy or to very late marriage. The old maids and the old bachelors who perhaps think that they are exercising their divine right of freedom in this question of late marriages or entirely missed marriages, are not quite so free as they think. They are being influenced by racial custom, established for years among the Irish at home in Ireland, and descending not by heredity but by environment.

Perhaps calling attention to this situation may serve to awaken some serious thought on the subject and pave the way for reform. Such a social reform, however, cannot be expected to happen rapidly. In the meantime there is serious danger of the Irish element in the Catholic Church in the United States becoming so vanishing a factor as to be almost negligible. This is not a Brocken phantom of the imagination. It is a definite reality demanding thorough attention.

The Eucharist Previsioned and Prefigured

JOSEPH HUSSLEIN, S.J.

THE Sacrament of sacraments. That is the name rightly given to the Eucharist. It is the greatest of all the sacraments because it contains Christ Himself. It is the perpetual memorial of His Passion and Death.

The Incarnation is the masterpiece of the Blessed Trinity, but the Eucharist has fittingly been described as the masterpiece of Christ. It is the triumph of His love. Together with the Trinity and the Incarnation It is one of the three great mysteries of our Faith, a very world of mysteries in Itself. It is Heaven circumscribed on earth. It is "God with us."

No wonder, then, that even under the Old Law preparations were made for the institution of this great Sacrament by special revelations and prefigurements. In briefly reviewing these beautiful manifestations of Divine Providence two stages may be taken into account. The first concerns the predicted cessation of the sacrifices of the Old Testament; the second, the prophecies and foreshadowings of the Eucharistic Sacrifice to follow in their place under the New.

The passing of the ancient sacrifices, which in themselves were but types and symbols, was predicted with startling clearness by the Prophet Daniel during the period of the Babylonian captivity. With minute precision he foretold the date of the public coming of the Messiah, "Christ, the prince," measuring the time by weeks of years, a method of calculation not unfamiliar elsewhere in the Orient.

"Seventy weeks" of seven years each were thus to pass. During the last of these weeks "Christ shall be slain," the Prophet announced, and a war-like nation—the Romans as now we know—was to come and destroy both "the city and the sanctuary, and the end thereof shall be waste." Christ's public ministry, he continued, was to last somewhat over three years: the half, namely, of a week of years. During that period many should accept Christ's Covenant, and at His death the sacrifices of the Old Law should be abrogated by God forever, since a new Covenant would then have begun. The Prophet says:

And he [Christ] shall confirm the covenant with many in one week, and in the half of the week [i.e. after somewhat more than three years of Christ's public ministry, at the time when He was to be slain] the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end.—Dan. ix. 27.

So the passing of the ancient sacrifices was foretold by Daniel to the very moment when the veil of the Temple was rent asunder. The bloody sacrifice of Christ was also referred to. But nothing was here said of the new, unbloody oblation of the Mass, which should be offered over all the world. For this prediction, in all its clearness, the Jews were still to wait until their return from the Babylonian captivity. Then another Prophet was to arise who would with equal definiteness describe that Eucharistic Sacrifice. The Prophet, as we all know, was Malachias.

Forgetful of God's favors the Jewish priests were then performing their sacerdotal duties in a most unworthy manner. In place of offering up perfect gifts and unblemished victims, they gave to the Lord what was worthless in the sight of men, or of but little value. Displeased with their sacrifices, God disclosed through His Prophet Malachias that the hour would come when in place of their imperfect offerings, a clean oblation should be brought to God, not by the Jews alone, as under the Old Law, but by the Gentiles in every part of the world. Picturing the future as actually present before him, the Prophet thus conveyed the Divine message:

I have no pleasure in you, saith the Lord of hosts; and I will not receive a gift at your hands. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered in my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts.—Mal. i. 10, 11.

The passage, obviously, is not descriptive of any sacrifice in the days of Malachias. The sacrifices then made by the Gentiles were impure before God, while the legal offerings of the Jews were distinctly excluded by the Prophet, since the oblation here predicted is to be offered by the Gentiles over all the earth. It belongs, therefore, to an entirely different dispensation, the Messianic, which is the only new dispensation predicted by the Prophets.

Neither, on the other hand, can there be reference here to the Sacrifice of the Cross as bloodily consummated on Calvary, for the new oblation is to be an unbloody sacrifice, as the word *minchah*, used by the Prophet, plainly indicates. Moreover, it is to be offered, not in a single place only, whether in the Temple of Jerusalem, or on the mount of Calvary, but in every place: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice."

There is but one Sacrifice, as we know, which perfectly corresponds to all these conditions; which now takes the place of the sacrifices of the Old Law, that have ceased forever; and which is offered perpetually and everywhere among the Gentiles. That is the Sacrifice of the Mass, the true representation, and actual though unbloody offering upon our altars of the Passion and Death of Christ, the Messiah, whom the Prophets foretold. "In every place there is sacrifice and there is offered in my name a clean oblation."

But even in the very beginning of the Jewish race, centuries before the days of Malachias, Almighty God had already prefigured this same unbloody oblation in the symbolic sacrifice of the Priest-King Melchisedech. His majestic, regal and sacerdotal figure stands out impressively against the dim background of ancient history. The fact that we behold it but one single time, and in but one single act, heightens the mysterious effect that God wished to produce in our souls by this solitary type of Christ's kingly priesthood.

Mystery envelops him. He appears before us, as St. Paul says, fatherless, motherless, without genealogy, with neither beginning of days nor end of life, but "made like unto the Son of God, he remaineth priest forever"

(Heb. vii. 3). That is the one and only aspect under which we are to know him. All else is purposely left unmentioned in the sacred text. He is to serve only and for all time as the perfect type of our King and High Priest, Christ Jesus. The rest is purely oblivion.

But let us place the Scripture account in its own proper setting. Abraham had just defeated the spoilers of his kinsman Lot, in the vale of Save. His small army was exultantly returning from battle, laden with "all the substance" they had taken from the foe. Then, suddenly, without any premonition, without further explanation, Melchisedech appears upon the scene:

But Melchisedech, the king of Salem, bringing forth bread and wine, for *he was the priest of the most high God*, blessed him [Abraham] and said: "Blessed be Abraham by the most high God, who created heaven and earth; and blessed be the most high God, by whose protection the enemies are in thy hands." And he [Abraham] gave him the tithes of all.—Gen. xiv. 18-20.

Melchisedech did not belong to the priesthood of the Old Law. He lived before their time and was greater than they. The latter point, in particular, St. Paul means to bring home to us in his letter to the Hebrews. Melchisedech was greater than Abraham, and so must have been still greater than the Levites who were descended from Abraham. This is shown by the fact, St. Paul further insists, that Melchisedech blessed Abraham and received tithes from him. "And Levi, the receiver of tithes, is also, so to speak, through Abraham made subject to tithes, for he was still in the loins of his father when Melchisedech met him" (Heb. vii. 9, 10).

The priesthood of Melchisedech was altogether personal, bestowed by God. Thus in every respect he served most admirably to typify the kingly priesthood of the Messiah, Christ. This, as David expressly foretold in his Messianic Psalm cix (cx), was not to be according to the manner of Aaron and the Levites, but according to the rite of Melchisedech. Declaring the exaltation of the future Messiah the royal Psalmist sang:

The Lord hath sworn, and he will not repent:
Thou art a priest forever
According to the order of Melchisedech.

St. Paul, in his letter to the Hebrews, repeats the words of David. It follows, then, that as Christ is proclaimed a priest forever according to the rite of Melchisedech, He must also have a sacrifice according to this same rite. His bloody Passion and Death upon the Cross, taken by itself alone, can evidently not answer to the unbloody oblation of bread and wine. Yet St. Paul, in this connection, calls attention particularly to Christ's Passion and Death. How, then, holding fast to the teaching of the Apostle, can we speak of Christ as a priest forever according to the order of Melchisedech?

In answering this question we must state at once that it is perfectly true, as all Christian Tradition has ever taught, that the likeness between Christ and Melchisedech is first and foremost to be found in the similarity of their sacrificial rite. The similarity was manifested in its perfection when Christ, at the Last Supper, offered up to His Father the future sacrifice of His Passion and Death

in the unbloody consecration of the bread and wine. If now, following Father de la Taille, S.J., we regard the unbloody and liturgical oblation of His Passion and Death by Christ, at the Last Supper, as one numerically with its actual fulfilment and completion in the bloody immolation upon the Cross, we become aware of the beautiful accord in all that we find symbolized, prophesied and explained in the inspired writings of Moses, David and Paul, regarding the regal priesthood of Christ, according to the order of Melchisedech. It was, then, at the Last Supper, when under the appearance of bread Christ offered up His Body which was to be bruised for us, and under the appearance of wine His Blood which was to be shed for us, that He truly manifested Himself as our own Divine Melchisedech. No one more perfectly describes this Melchisedechian rite than St. Paul himself in his first letter to the Corinthians.

But since the Sacrifice of the Mass is the Eucharistic Sacrifice instituted at the Last Supper, and since we have in it the offering of the same Body and Blood of Christ, under the same appearance of bread and wine, and by the same sovereign and only High Priest Christ, we see how here, too, the figure and prophecy of the Old Law have their fulfilment. The priest we behold at the altar is but the secondary, subordinate minister. It is Christ alone who primarily makes the oblation, thus continuing in His kingly and sacerdotal function, "a priest forever according to the order of Melchisedech."

In a manner, indeed, the sacrifices of the Old Law are all types of the great central Sacrifice of the New Law, offered once, and once only, upon the Cross, but offered still, unbloodily, upon our altars over all the earth, from the rising to the setting of the sun. In a more special manner, however, I may mention here, as typical of the Eucharistic Sacrifice, the Loaves of Proposition, the Bread of the Covenant, and the Paschal Lamb.

But while the Sacrifice of the Mass was so clearly prefigured and predicted Holy Communion was no less remarkably foretold and symbolized. "For what is the good thing of him, and what is the beautiful thing," the Prophet Zacharias exclaimed, "but the corn of the elect, and wine bringing forth virgins!" (Zac. ix. 17). Such are the fruits of the Eucharist.

What naturally at once comes to mind here is that wonderful type of the manna, which so perfectly symbolizes the Bread from Heaven offered us for our daily food in Holy Communion, to strengthen us in our pilgrimage to the Promised Land. "Behold," the Lord said to Moses, "I will rain bread from heaven for you, let the people go forth and gather what is sufficient for every day" (Exod. xvi. 4). A double portion was provided on the day before the Sabbath.

No doubt we have here the same natural food still known as manna, but given to the Israelites in a supernatural way and in a miraculous abundance. No sooner had the Divine promise of it been made to Moses than suddenly it was found in the morning covering the earth like a hoar frost, "small, and as it were beaten with a

pestle." Like the natural manna, too, we may presume, it could be ground and baked like flour by these wanderers in the desert.

"What is this?" the Israelites exclaimed, when first they saw it, and Moses answered them: "This is the bread, which the Lord hath given you to eat" (Exod. xvi. 15). God, as the Psalmist said, "had rained down manna upon them to eat, and had given them the bread of heaven" (lxxvii. 24). The eucharistic symbolism of this mysterious food Christ Himself explained when He gave to the descendants of these same men the promise of the Sacrament of His Body and Blood. Of this promise I shall treat in another article.

Omnipotence in a Garden

RAPHAEL SEMMES PAYNE

THOSE observers of nature who have no difficulty in grasping the supernatural order through the mysteries of germination, the growth of plants, the beauty of a rose, or the majesty of an oak, experience that infinite charm of the soil as expressed in their daily landscape. Others, whose faith does not come so easy and must be cultivated and trained, like certain vines, to climb, find inspiration in the works of poets and philosophers, who either captivate or persuade.

Given the occasion and environment, nearly everybody might claim to be, in the pagan sense, a lover of flowers, of trees and the birds that inhabit them; of the forest brook and the sea's sublimity; of mountains and the radiant valleys that lie between and the suns that glorify and enrich them. And yet how many miss the transcendent beauty and power which accounts for so miraculous a plan!

In Byron's superb apostrophe in Manfred's Soliloquy from the towering peaks of the Alps, in the throes of sublime inspiration, Manfred extols the works of nature and ignores their Author. Chaucer, the first poet awarded a niche in Westminster Abbey, who wrote over five centuries ago, revealed the value he set upon the spiritual idea in this apt line.

Nature the vicar of the almighty Lord.

In Cowper's poems is found the following:

Mark the wondrous working of the Power
That shuts within the seed the future flower.

Macaulay in his essay on Milton says:

He adorned Paradise Lost with all that is most lovely and delightful in the physical and moral world. His poetry reminds us of the miracles of Alpine scenery. Nooks and dells, beautiful as fairyland, are embosomed in its most rugged and gigantic elevations. The roses and myrtles bloom unchilled on the verge of the avalanche.

The ancient Greeks and Romans, as revealed in mythology, had a passion for gardens, and the trees of the virgin forest with which they featured their villas. The writings of Pliny and others abound with the taste for flowers, fountains and hedges, and tell how the spirit of the woods and streams entered into their intimate life

and formed a part of the intellectual order. The city dweller of today who has the urge for a suburban home can find inspiration in this sentiment from Horace, whose philosophy was growing in popular favor a few years B.C.

This was in my prayers:

A piece of ground not overlarge,

With a garden,

And near to the house a stream of constant water;

And besides these some little space of woodland.

Horace was then about thirty years old, when his rich and generous friend Maecenas, appreciating the poet's profound love of nature, presented him an estate that corresponded in every detail with what he had petitioned the gods.

Sturm in his "Reflections" appeals to the sense of gratitude which should be spontaneous in dwelling upon what chances to fill the eye, whether it be an exquisite butterfly, the flight of a bird, a splendid piece of sky or a range of pensive hills.

When we consider [he says] how dull and gloomy our fields and gardens would be, and how indistinct every object would appear, were there only one color, we must acknowledge the wise goodness of God, who, by causing such a diversity of hues, has increased and varied our pleasures. Certain objects are striking by their grandeur; such are the heavens, while objects we can contemplate nearer, such as birds and flowers, have a peculiar lightness, fineness, delicacy and elegance.

It is an interesting fact in the history of America's colonial period that Virginians and Marylanders in creating their homes, whether modest or pretentious, always had in view the garden as an important unit of utility and beauty in their surroundings of lawn and orchard.

Thomas Jefferson, in the midst of varied activities found time to spend hours among his trees and exotics. He loved his garden. When he attained the age of twenty-one he celebrated his birthday by planting an avenue of trees. Familiar with botany, he participated in the secrets and mysteries of nature and found in horticulture and meteorology an unfailing source of fascination. His "Garden Books" show many novel and successful experiments with plants and trees from foreign countries, quite a number of which he personally introduced to America. The grapes, nuts and melons which came from France and Italy were wonderfully reproduced at Monticello. An attractive trait of his character, says one of his many biographers, "was a natural impulse to impart the results of his experience and discoveries to others that they might enjoy them and derive a common benefit."

In planning the University of Virginia, he carried out the scheme which had found such beautiful and valuable fruition in his own home, by providing each professor with a garden, surrounded by serpentine walls, seven feet high. For more than a hundred years, these picturesque retreats hemmed in by brick bastions, have offered pleasant diversion to a host of fine intellects from the cares and sedentary habits of library and lecture room; also protection from the boisterous pranks and curiosity of the students.

Our bodies are our gardens

O' which our wills are gardeners (Othello).

Not for a generation has there appeared an ode which has imparted so much charm and spiritual power to commonplace objects in nature as Joyce Kilmer's gem "The Tree," which is too familiar to quote in this place. Madame Swetchine in one of her daring and beautiful moods had already exclaimed: "What a thought was that, when God thought of a tree!"

Tom Hood on a sick bed remarked: "I profess a cheerful philosophy, which can jest 'though China fall,' and for graver troubles a Christian faith that consoles and supports me even in walking through something like the valley and shadows of Death." He, too, mused thoughtfully about trees.

Where is the Dryad's immortality?
Gone into mournful cypress and dark yew,
Or wearing the long, gloomy winter through
In the smooth holly's green eternity.

Mrs. Hugh Frazer in humanizing trees, drew this clever analogy:

The palm is a holy Pontiff; the oak a King, a ruler of men;
the pine a seer, sad and faithful; the bay laurel is a poet whose heart is warm gold; the cypress a penitent soul that will never know its greatness; the ilex is a pagan still, and believes in sunshine above and warm cliffs and blue sea below. The rest, elm, ash, and willow—well they are common folk sweet and useful, but not royal, not indispensable, like those others.

Sidney Lanier, though his horizon was often marred by ill health and scant reward—whether exhilarated in rambles over his native savannas, or in his rides through the picturesque Shenandoah Valley; whether playing first flute in the Old Peabody orchestra by night or lecturing in the morning on the Science of English verse at the young Johns Hopkins—continued to the end building trellises of trust in the Spirit of Nature. In his "Poem Outlines" he says: "In the lily, the sunset, the mountains, the rosy hues of all life, it is easy to trace God."

A kindred spirit of Lanier's was Father John B. Tabb, another Maryland "exotic," the cameo-poet, whose works suggest the skill and beauty of the lapidary's art. He must have anticipated the "confusion" that agitates the times when he gave expression to *multum in parvo* in his miniature classic.

EVOLUTION

Out of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead cold ashes
Life again!

Frank L. Stanton, survivor of that school of happy bards and natural philosophers, James Whitcomb Riley, Eugene Field and "Uncle Remus," whose "poem a day" is like a barometer in the morning, in his "Songs of the Soil," run the whole gamut of emotions in dealing with nature—hope, joy, laughter, tears and orisons—all have their turn in the heart-calendar, like the hours of the day and the days of the week. Listen to uncle's

MORNING SONG

Open wide the windows!
Sweet smells the rain-blest sod;
The seed dreams of the harvest
And the color's in the clod,
And the whole world breathes the beauty of
The light and Love of God.

The sundial, about which cluster like tendrils, memories of the vicissitudes of nature, the charm of antiquity and cherished domestic traditions, has been a feature of gardens from time immemorial. These landmarks of sentiment have become so much the vogue that "period" hunters when unable to procure originals from the old colonial seats, employ artists to design replicas for present-day show places. Lizette Woodworth Reese, whose poems are redolent of garden, lane and wood, has apotheosized "Nature's Timepiece" in this captivating little "miracle":

God set the sun in the sky;
Out of the sun came I;
A shadow, yet, I show
How long it takes a rose to grow.

Education

A By-Product of Catechism

GRATTAN KERANS

PROPHETS of the practical, regarding the school as a sort of factory which exists to convert children from the condition of so much raw material into machines useful in general industry, have become a rather serious influence in American education. Their preachment that both the ends and the means of education should be wholly utilitarian has affected a large number of persons concerned with schools and curricula. Knowledge which isn't readily exchangeable for money, as the merchant's wares and the mechanic's handicraft are, the followers of this cult of efficiency contend, should be written off the books as "dead stock."

More than a generation ago the study of the Greek and Latin languages and literatures was pronounced by these utilitarians a sheer waste of time and therefore of money. Four or five years devoted to the classics increased the student's "overhead" enormously and at the same time slowed his "output." Accordingly, Horace and Vergil and Caesar and Ovid and Xenophon and Sappho and Homer got word that on and after the close of a given scholastic year their services no longer would be required. And their being "Wops" didn't help them in an age of Nordic predominance.

"There ain't no grammar needed in engineerin'," said a graduate of the engineering department of a Mid-West university. Moreover, he did more than assert this pragmatic maxim; he exemplified it. His education, he boasted, was "practical." He knew his mathematics and understood concrete construction, and this knowledge and this understanding were worth \$15,000 a year to him. He had frittered away no time in ancient Greece or Rome; all his years had been spent in the U. S. A. and most of them

in the twentieth century. It would have been difficult to find a truer disciple or a weaker vindication of the new theory and practice of education than this fellow.

If secular subjects, with some warrant of worldly advantage in their favor, nevertheless have been banished, what hope was there that the spiritual content of education in non-Catholic schools would be recognized and retained? As a matter of fact the cultural importance of the classics was stoutly defended against the innovators, but religious instruction and spiritual values had few champions. The apostles and adherents of this philosophy are numerous and aggressive. They are writing editorials for newspapers; they are lecturing in public, and—what is more a pity—they are managing schools and prescribing curricula. It is little wonder that occasionally, but too often, they should persuade a Catholic father or mother to their way of thinking and acting.

"There is too much praying and too much catechism in our parish school, and I'm going to send my kids where they can learn a little arithmetic," said a Catholic father whom I know. He seemed to think it more important, if there must be—as there is no need to be—a choice between the two, that his children rather should have mathematics at the risk of their morals than morals at the risk of their mathematics.

A Protestant woman of my acquaintance has advanced a reason for the study of catechism to which utilitarian Catholics may give more consideration than they accord to the Church's reasons. This woman is the wife of a Catholic and the mother of several children who attend Catholic schools. During many of her husband's long absences from home on business it has been her task to hear her children's recitations. Over and above that, she has heard a good many of the prayers they learn and the religious instruction they receive from their Catholic teachers, so that she has come to have a fair knowledge and a serious appreciation of the fundamentals of Catholic doctrine. Now, this good woman has discovered that the study of catechism helps the head as well as the heart.

"My children" (she will tell you) "have steadily increased their store of secular knowledge in the very act of learning their religion. Take the simplest of these things first: When my boys were but eight or ten years old they had the use of words that I didn't know when I was in high school. That, of course, was because the words they learned were the vehicles of the instruction given them in subjects of which I had never so much as heard mention when I was at their ages.

"What Protestant child of ten, I wonder, knows the words 'contrition,' 'infallibility,' 'incarnation,' 'chrism,' 'transubstantiation,' 'sacrifice,' 'sacramental,' 'detraction,' 'abstinence,' and the like? And what Protestant boy or girl of fifteen could define them? Then, I observed that my little fellows understood the importance as well as the meaning of words; that careful qualification was necessary to the clear and precise expression of thoughts.

"I often tested their understanding of what they were reciting. For example, if I defined a sacrament as 'a

sign instituted by Christ to give grace,' they promptly noted the defect. They would correct me by prefixing 'outward' to 'sign,' in order to make the definition complete. They learned that three things are necessary to constitute a mortal sin: first, grievous matter; second, sufficient reflection; third, the full consent of the will. When I instanced hypothetical acts which involved only two—any two—of the conditions, they applied the catechism's definition and decided the case rightly. By degrees they showed a good deal of precision in grasping general principles and giving them concrete application.

"Once I overheard John inquire of his younger brother, Edward, whether it was a sin to kill a fly. Edward (then ten years old) wrinkled his brow, rolled his eyes and gave other external symptoms of cerebration.

"'Did you kill one?' he questioned.

"'I killed about a dozen, I guess,' replied John.

"'All at once?'

"'Naw, one after another.'

"'Did you think it was a sin to kill them?'

"'Of course I didn't,' said John, disgustedly.

"'That's lucky for you, then, because you'd have committed a dozen sins.'

"'Why?' John demanded.

"'Well, because it's wrong to do what you think is wrong before you do it,' said Edward.

"I am offering this incident not as a revelation in moral theology but as a specimen of sound reasoning by a ten-year-old boy who wouldn't have been equal to it if he had not studied catechism. He showed that he could reason out questions of conscience and conduct, and that was a mental exercise by which he was prepared for algebra and geometry and other subjects he has since undertaken. Some other by-products of the study of catechism, in the case of my boys at least, were glimpses of ancient history and customs, a better knowledge of the Bible than Protestant children get by merely memorizing texts, and a very considerable increase of ideas. I feel quite certain that the study of catechism lightened my children's work in English and mathematics. In a small and incidental way it has realized for them the truth of the words, 'seek ye first the kingdom of God and His justice, and all these things shall be added unto you.'

NARROW STREETS

No grass can grow in narrow streets
Where each house crowds a shabby mate,
And haughty birds their bricks despise;
But high above, the deep blue skies
Are fair as over paradise;
Between the narrow roofs of slate
Rich sunsets pour their glory bright,
And linger lovingly and late. . . .
Drab lives, in poor and narrow streets:
But Oh, what joys, what splendors wait
The coming of their night!

FLORENCE GILMORE.

Sociology

Two Thousand Miles of Indecency

EDWARD F. GARESCHÉ, S.J.

THE moving-picture manufacturers and distributors are naturally adverse to censorship. No one likes to be restrained, and in this instance the restraint is accompanied by no little expense. The existing boards of censorship have to be maintained by fees charged for reviewing the films. If the system of censorship were to be extended according to the present method, where both States and large cities maintain separate boards, it is quite obvious that a very unpleasant situation would develop for the moving-picture producers and distributors.

Few persons will be found to say that the present situation is ideal or that it is desirable to multiply local boards indefinitely, or even that censorship itself is an adequate remedy for the ills of the moving picture. At best, it is only a negative measure to weed out the objectionable features in the films. Only what is positively evil can be eliminated, and to cut out segments of plays which have already been finished at a huge expense is a very inadequate means of lifting up the standard of moving pictures, or of developing and encouraging the marvelous possibilities for good and service which they possess. When immense sums of money have been expended in making a film, whose basic idea may be objectionable and which contains episodes that violate the laws of decency, the most judicious censor may be obliged to stop with cutting out the acutely objectionable parts and the residual film may be still far short of what is desirable though it comes barely within the letter of the law. The result is unsatisfactory both to the producer and to the censor.

The two solutions to the problem of the movies are to be found in the education of public taste to patronize what is excellent and to refuse what is evil or merely banal; and the simultaneous education of the producers of moving pictures to censor their own outfit before it is filmed by insisting that the scenario writers, the directors, the editors and title writers, no less than the actors themselves, shall conform in all things to the right standard of morals and decency and shall observe the ethical principles which ought to govern all who entertain the public.

Yet the patient censors who review each year in many places the whole output of moving pictures offered for exhibition, are entitled to their just dues of credit and appreciation. Though the system is not an ideal one, the criticisms which are hurled at the heads of the boards of censors are often intemperate and excessive. Like all other individuals the censors deserve to receive credit for the good they do, just as they must stand trial and answer for whatever defects are to be found in their work.

A passage in a recent article in a popular review entitled, "Censoring the Movies" and which bears the subhead, "How the Official Film Cutters Rewrite Classics, Marry Off Vamps, and Generally Scramble the Producer's Bright Ideas," is an instance of unconscious

tribute paid to the boards of censorship. After declaring that more than 600 feature films, besides a host of comedies and news reels, have to be passed on each year by the censors, amounting in all to about 70,000 miles of film, the writer of the article goes on to remark, "About two thousand of these miles the censors will cut out and condemn to Limbo. Two thousand miles of"—and then follows an enumeration of some of the more obvious indecencies and excesses with which the boards of censorship have to take issue and which they cut out and thus keep from the public gaze.

It is a curious tribute to the services of the censors that the writer of this article, who attacks the practice of censorship and the work of the boards, should calmly and incidentally admit that they have after all performed the service of keeping two thousand miles of film which depicts indecencies and excesses from the public view. After all this is no little service in itself. The Health Department of our cities is applauded for its efforts to abate nuisances, to ward off infections, to keep the odors of sewage and corruption from the public nostrils. Surely a board of censors which performs a similar service in the moral order and keeps the odors of indecency from the public should receive at least an equal share of appreciation. To have eliminated 2,000 miles out of 70,000 miles, 2,000 miles of the manner of episodes prohibited by the law, is surely a public service.

The critics of the boards of censorship are wont to complain that their eliminations are sometimes ludicrous and no doubt this is quite true. Out of 2,000 miles of eliminations the incidental weakness of human nature would make it pretty sure that some of the cuts would be injudicious. To maintain a uniform and ideal standard of judgment in criticising 70,000 miles of film is rather more than anyone should expect of ordinary mortals. Even good Homer nods at times. The very judges of our highest courts are not always infallible in fact, however they may be in theory. Let us make allowances therefore for some possible slips on the part of the censors. Besides, it is not the censors who are always responsible nor even chiefly so, for the eliminations made. For the most part a definite code is laid down by the same legislative body which brings the board of censorship into being. The provisions of these codes are very definite and the censors have to observe them. Hence the eliminations ordered are quite often the logical consequence of the provisions of the code.

These codes are in the main quite reasonable. Thus the article in question quotes the New York Board of Censor's "guide" as follows: "No picture or part thereof will be allowed that is obscene, indecent, immoral, inhuman, sacrilegious or is of such a character that its exhibition would tend to corrupt morals or incite to crime." Surely this is not a very unreasonable code nor do its restrictions seriously hamper the legitimate activities of moving-picture directors. If, from time to time, the censors interpret the code in a manner which does not coincide with the opinions and judgment of their critics, there is nothing particularly strange in that circumstance.

Neither would the critics themselves be able to please everyone if they in turn became censors. But this is no reason for ridiculing and condemning the censors or for minimizing the real protective influence they exercise.

There is another aspect also of the censorship of the moving pictures, to wit: the very real influence the boards of censorship exert on the whole moving-picture industry by the constant prospect that they will eliminate anything that is vicious and will even be likely to forbid the representation of the entire film if it is intrinsically evil.

Now we all know quite well that although the majority of the moving-picture producers, directors and actors and actresses are in the main very estimable individuals still there is always the decided probability that just as the censors nod from time to time and do foolish things, so also the moving pictures will from time to time yield to the constant temptation to exploit themes which are evil, or introduce episodes which appeal to the lower instincts and curiosities of human kind. There is no question that the existence of boards of censorship acts as a powerful deterrent upon the producers, the directors and the actors. The very fact that the whole State of Pennsylvania, with its 2,000 or so of moving-picture theaters, the entire States of Ohio, of Kansas, of Maryland, not to speak of such cities as Chicago, are protected by boards of censorship, means that no moving picture which is openly indecent or breaks the code in some other way can be exhibited in these vast territories. The producers are sensitively aware of the financial loss they will sustain if they allow their directors to produce pictures which will be forbidden exhibition in these districts. For this reason every picture that is made is made with a conscious eye to the probable action of the boards of censorship.

That this influence has its drawbacks and disadvantages as well as its good qualities goes without saying. Of course, the apprehension that a picture may be cut by the censors results in hampering somewhat the fine freedom of the director and even the exuberant art of the actors. One usually has to pay for any good result but it is questionable whether the actual loss in artistic excellence is very considerable. It is rather cruel to blame the artistic lapses of the moving pictures on the censors. Even the writer of the article in question, in a sudden access of generosity, admits as much. "Of course," she says, "one cannot say for certain that the censors are to blame for all that is punk in the movies. It might even be that we American citizens who patronize them cause the making of poor movies by preferring them to good ones." Quite so. It might indeed and in fact it is and ever will be thus.

The last verdict on the movies is the verdict of the box office. Censors or no censors, really excellent pictures will never be made until the public expresses its preference for excellent pictures by paying to see them in large numbers. Until that day shall come there will be no profit in excellent movies and the moving picture business like all other businesses is conducted for profit. Like the roads that lead to Rome, all paths across the field of mov-

ing-picture study converge to the same conclusion. It is the public who are ultimately responsible who are the final arbiters of what the picture shall do and be.

Whoever can influence the public taste in the movies as in reading and other amusements can render a notable service. Clergymen, teachers, writers, officers of societies, please take notice. The much criticized censors, working obscurely and under a constant fire of criticism, are eliminating year by year 2,000 miles of indecency. But they can never solve by themselves the problem of the movies nor develop their splendid capacities for good. If we all did our duty we might create such a sound public taste as would help to eliminate whatever is to be deplored in movies nowadays, and encourage them to do yet more than they are already doing in the way of public instruction and inspiration.

Note and Comment

The New
Gregorian

RECENT advices from Rome outline the plans of the new Gregorian University, the building of which is being fostered by the encouraging approval of the reigning Pontiff, the University's illustrious alumnus. Provisions are being made for added facilities to care for the increased numbers attending the Gregorian courses, in which students from all parts of the world are to be found. In the universal appeal which is being made for funds to aid the project, the officials of the University look with confidence to the generosity of Catholics in the United States, several of whom have already anticipated a formal request by proffering their donations. The Father General of the Society of Jesus, to whose direction the Gregorian University pertains, has appointed the Rev. John H. O'Rourke, S.J., former editor of the *Messenger of the Sacred Heart*, to the task of collecting the funds which may be forthcoming in this country. Father O'Rourke will gratefully receive any contributions which are sent to his headquarters, 980 Park Avenue, New York City.

The Forthcoming
Beatifications

FIVE beatifications are expected to take place in May and four in October coincident with the Franciscan centenary celebrations. The series will be opened on May 16 with the solemn beatification of Venerable André Fournet, secular priest of Poitiers, founder of the French Congregation of Daughters of the Cross known as the Sisters of Saint Andrew. On May 23, the Venerable Anthide Thouret, foundress of the Sisters of Charity of Besançon, will be raised to the honors of the altar, and the beatification of Venerable Bartolomea Capitanio, foundress of the Servants of Charity of Brescia, who died in 1883, will occur on May 30. Venerable Jacques Salès, priest and Guillaume Saultmouche, lay-Brother of the Society of Jesus, both martyred by the Huguenots in the sixteenth century, will be beatified on June 6. The next beatification will be that of Lucia Filippini, foundress of the Maestre Pie (Pious Teachers), an Italian teaching Congregation. The four beati-

fications scheduled for October will be of martyrs, among whom are Noël Pinot, curé of Angers, guillotined in 1794, as well as other victims of the French Revolution, the Franciscans massacred at Damascus in 1860, and the Abyssinian priest Abba Ghebre Micaël, a Lazarist.

A Servant
of Humanity

JUDGING that no one within the range of their investigation had rendered greater individual service to humanity during the past year, the New York Rotary Club, April 18, sent fifty of its members to Hawthorne, N. Y., to present the gold medal which it awards annually for distinguished merit, to Mother M. Alphonsa Lathrop, O.S.D., who, at the age of seventy-five, is still the active head of the institution she founded, nearly thirty years ago, for the relief of those suffering from incurable cancer. The daughter of Nathaniel Hawthorne, Mother Alphonsa has hidden herself from public notice and social recognition for nearly two generations, turning from the immediate care of her suffering charges only to appeal to the charity of those whose help she needed for the furtherance of her heroic work. For the first time in her life, the press reporters mention, she posed for the camera when visited by the Rotary delegates. The Rotarians' President-elect, Mr. Pirie Macdonald, in the course of his citation, noted that:

Mother Alphonsa had the vision to sense the need to help the poor suffering with cancer, and, at a time when the world believed the disease to be infectious, offered her life to nurse and care for those most unfortunate.

The Dominican Sisters of the Congregation of St. Rose of Lima, who have shared the labors and sacrifices of their foundress, must have found personal gratification in the recognition voiced by the spokesman of the Rotarians:

Soldier of love, friend of the poor, hope of the hopeless, accept this medal as a token of appreciation of your sacrifice to a movement of outstanding service in relieving the suffering of humanity.

At their hospital in downtown New York, as well as at Hawthorne, the members of Mother Alphonsa's community employ every recognized means of alleviating the affliction of their patients. And they anxiously pray for the day when cancer will no longer prove incurable, when its germ can be isolated or a serum found for its treatment.

In Life's
Final Hour

TO nothing short of an act of Divine Providence, believes the *Toronto Catholic Register*, can be ascribed the unlooked-for presence of a priest in those unforeseen moments of sudden disaster, when the lives of Catholics are endangered. A recent tragedy, in which the horror of impending death gave way to tranquil resignation on the part of two Catholics whose final moments were cheered by the ministrations of a prelate of the Church, is but one of several such instances which the *Toronto* editor recalls.

During the past year there have been many accidents and disasters reported in the press, in most of which priests have figured as bringing the consolation of religion to men and women suddenly confronted with death. In fires, in railroad collisions, in devastating tempests and cyclones, in mine explosions, in collapse of buildings, in street accidents, we invariably read of the

priest being among the first on the scene to administer the aid and comfort of religion and the sacraments to the victims. Thank God for our priests!

While heartily re-echoing this expression of gratitude for our "priests," one is perforce inclined to be thankful, in addition, for the religious spirit of so many of our devout laity, in their constant provision for the hour of final need. The spread of the "First Friday Devotion," so remarkably fostered by the faithful of our day, cannot be lost sight of in this connection. It is certain that many who "make" the familiar "nine First Fridays," are actuated by their desire to merit that "promise" recorded by St. Margaret Mary Alacoque, that they will not die deprived of the Friendship of Christ. Sudden death may have its horrors for those of the world, but a sudden death and an unprovided death are by no means the same. It is only from a prospect of the latter that the thinking Christian shrinks.

Chicago's Plans
for the Congress

THERE seems to be no likelihood of exaggeration in the prediction that in the coming Eucharistic Congress, Chicago is to be the scene of the outstanding religious demonstration in the history of the nation. In her plan to extend hospitality to Catholics from all over the world, the city is overlooking no detail in making provision for every need, material as well as spiritual, of the hundreds of thousands whom she is to welcome. At the Congress Headquarters, Cathedral Square, a special post-office is to be established, the postmaster of Chicago recently announced, where each of the corps of assistants will be able to speak a foreign language, thus enabling persons from foreign countries to transact their postal business with facility and ease. Through the Catholic Order of Foresters, several hundreds of trained interpreters, familiar with Chicago and its suburbs, and capable of handling virtually every language of the world, are being recruited with a view to smoothing out the difficulties of those who may need guidance. The Catholic Women's League headquarters have been thrown open to delegates from Catholic women's clubs of all nations; in addition to these and innumerable other special facilities, private families of the city are arranging to extend hospitality and lodging to the bulk of the visitors. Of marked interest to prospective pilgrims to Chicago comes the announcement of the Eastern Railroads of the United States that for those who are to travel to the Congress one day, and return the next, one-fare tickets will suffice for the round trip; for those leaving June 16 to June 23, inclusive, and returning June 30, one and one-half fare tickets will be accepted.

In the third of a series of Eucharistic Congress talks broadcast from Station KYW, Mr. Eugene Weare, special correspondent of *AMERICA*, recently outlined, for the benefit of those listeners who might not be familiar with Catholic matters, the purpose of the Church in fostering such demonstrations, pointing out, incidentally, that the first Eucharistic Congress, as such, was organized in France, just about the time that Chicago was recovering from the disastrous fire of 1871.

Dramatics

Spring Plays

ELIZABETH JORDAN

THE Spring theatrical season has given New York theater-goers several acute surprises. The first was that the Theater Guild, after its depressing winter, was ready to risk having another failure, and did risk it, and promptly had the failure. The second was that our dean of American playwrights, Augustus Thomas, offered his public a comedy of such amazing dullness that after the first night or two his company played to empty houses. The third was that one of our best actors, Arnold Daly, appearing in a new play, gave to his role about the worst work the year has brought to the New York stage. All of which forms something of a record for one Spring month.

The Guild people, having decided to produce another failure, made it a thorough one. Usually the plays they choose, while of late they have not appealed to audiences, have at least been fine examples of craftsmanship. The latest failure, "The Chief Thing," by Nicolas Evreinoff, lacks that redeeming feature. It is as messy and chaotic as "Goat Song," and its philosophy is of the kindergarten.

We can give its plot in a few sentences. A sentimentalist named Paraklete makes the sad discovery that there is unhappiness around him, that a certain girl has never known love, that a certain old man is lonely, that a certain young man is desperate, that a certain spinster is despicable. All these unfortunates live in the same boarding house, so the sympathetic Paraklete engages three stage persons to become their fellow boarders and, without arousing their suspicions, to make them happy by enacting the roles of friends and lovers. One of the actors makes love to the vinegarish spinster and becomes the congenial companion of the old man. A second actor, though he happens to be married, makes love to the forlorn maiden. The actress of the trio, who also happens to be married, devotes herself to winning the heart of the desperate youth. Paraklete himself becomes the sunbeam of the house, shedding the light of his presence on all. They do it quite well, and the unfortunates brighten. Then, having thus charmed and deceived them, the stage persons recall engagements elsewhere and fade out, leaving the unfortunates to get over the loss and disillusionment as best they can! A childish thing—this play. Trivial, false in its philosophy, altogether unworthy the attention of intelligent minds. Yet the Guild people saw fit to put into it thousands of dollars invested by the bond-holders who are backing the Guild enterprise. The recurrent "croppers" of the Guild band have been the biggest shocks of the theatrical year, but the end must now be in sight. For financially and artistically the Theater Guild can afford no more failures.

Augustus Thomas is a brilliant man and he has written some fine plays. But for the last decade or so he has shown a depressing tendency to turn the stage into a

lecture platform. It would be more interesting and fairer to his audiences if he followed the familiar advice to "hire a hall." A lecture is one thing, a play is another; and the two should not be confused. That is why Mr. Thomas' excellent and sound argument against the Eighteenth Amendment had so brief a run on our stage.

"The Masque of Venice," by George Dunning Gribble, was a pretty bad play, but it really was not quite bad enough to justify Arnold Daly's atrocious work in it. His shouting and his velveteen jacket would have wrecked any play. As it was, they greatly hastened the demise of "The Masque of Venice," so possibly we can forgive them. Daly has been a fine actor in the past. He may be able to live down this blot on his record.

And now let us turn to something pleasant, such as the "Three Lyric Dramas" at the Neighborhood Playhouse. Irene Lewisohn and the brilliant young group associated with her could keep "The Dybbuk" going uninterruptedly to crowded houses; but that would not be fair to the subscribers to whom they have promised five new plays every season. So now they are putting on "The Dybbuk" every Tuesday, Wednesday and Thursday evening and for a Wednesday matinee, and are presenting their new bill at the other performances of each week.

"Three Lyric Dramas" include a Burmese Pwé (a typical entertainment), "The Apothecary," an adaptation of Joseph Haydn's light opera, in which the acting is done on the stage and the singing is off-stage, and "Kuan Yin," a one-act Chinese drama. The three attractions form a charming program; but perhaps the strongest impression the audience carries away is admiration for the resourcefulness of the producers who have achieved such effects of beauty and splendor with so little expenditure of money. The Burmese Pwé and the Chinese play are marvelous appeals to the eye, yet these clever young people have themselves made most of their costumes. The novelty and charm of the new bill have made it almost as much of a success as "The Dybbuk," and the Neighborhood Playhouse is filled to the walls at every performance.

"The Wisdom Tooth," by Marc Connelly, put on by John Golden at the Little Theater, is another demonstration of the soundness of Mr. Golden's conviction that clean plays pay. "The Wisdom Tooth" has been praised by every critic in town—a startling fact in itself—and at every performance a "capacity audience" laughs and cries over the little comedy. For "The Wisdom Tooth" is a fascinating thing, whimsical, fantastic, making its appeal to the child that is in us all. Young folks delight in it and old folks like it exactly as much as the new generation does. No reader of AMERICA should miss seeing it. The direction of Winchell Smith is of course excellent, and the acting of the entire company leaves no ground for criticism.

To the writer of these lines the much-heralded Irish play, "Juno and the Paycock," by Sean O'Casey, put on at the Mayfair Theater with Augustin Duncan in the leading role, does not seem fair to the Irish people—but per-

haps that is because I have in my veins a rich stream of Irish blood, for which I fervently render thanks to my Maker.

No doubt there are in Dublin just such hopeless drunkards as "Captain" Jack Boyle. No doubt there are such wrecked lads as his son Johnny. No doubt there are such weaklings as his daughter Mary. But to bunch them all into one family and present them as recognizable Irish family types is going altogether too far. Neither does the playwright help his case by the worthless sot he presents as Boyle's friend, by the deceiving lover he gives Mary, and by the fair-weather neighbors who desert the Boyles as soon as adversity comes. In fact, in his entire play Mr. O'Casey presents just one finely human and admirable Irish character—Juno Boyle, the "paycock's" wife. But she is not enough. We Irish have our faults, but we are not as bad as Mr. O'Casey paints us; and not all the good acting in his play can keep it from revealing itself as the artificial, insincere, meretricious thing it is. There is drama in "Juno and the Paycock," but it is stage drama—not the drama of life. It is sordid to an extreme degree, and it leaves a bad taste in the mouth and resentment in the soul.

Two other comedies can be praised for their clean and entertaining qualities, but both show an amazing lack in ethics. In "Laff that Off," by Don Mullally, presented by Earl Carroll at Wallack's, the heroine, a penniless young girl who is adopted as a sister by three fine young fellows, robs them of their little hoard and leaves them just when they have been called for war service. In the last act she returns the money, with interest, explaining that she has merely "borrowed" it; and the playwright and his characters artlessly assume that this justifies the amazing transaction.

In "Love 'Em and Leave 'Em," a comedy by George Abbott and John Weaver, put on by Jed Harris at the Sam H. Harris Theater, the heroine gets her sister out of financial trouble by gambling—and at that she is gambling with money which does not belong to her! The playwright admires her for this, but the audience looks thoughtful, as well it may. Playwrights who try to "put over" a philosophy so subversive of sound ethics have a big lesson to learn before they can write a really popular and successful play. Aside from the question of right or wrong, there is the matter of the audience's attitude toward it; and the attitude of American audiences toward such ethical problems as those mentioned is surprisingly sound.

TO A BLACKSMITH

Had I the brawn, not lined and laundered
In fashion, these idle times,
Would I bide the hours—my strength all squandered
On rhymes.

With the loan of your hammer to smite with a dreadful
Swing on the molten bars,
I would people the dingy air with a shedful
Of stars!

LEONARD FEENEY, S.J.

Literature

Cooper and Stories of the Sea

JAMES B. CONNOLLY

(This is the fifteenth of a series by eminent novelists dealing with the novel. Copyright, 1926, by The America Press.)

OF the last century Americans who wrote of the sea, only the books of four—Cooper, Dana, Melville, Nordhoff—are to be found in our libraries today. Of these four, Cooper was the novelist.

The only novelist, Cooper was also the one American of the nineteenth century who wrote as if he had a sailor's soul. Others wrote of a ship and of things happening aboard her without seeming to be aware that she was out to sea, and not tied up to a dock ashore.

A writer insensitive to the moods of the sea gives us forty pages of a wild storm and a ship in the middle of it, and yet we not once feel the ship heaving off a level keel. He gives us a ship with sails which belly roundly, pennants which stream out stiffly; a ship with all the usual furniture—sails, masts, ropes, poop, cabin, fo'c's'le; he tries to sail her but she remains a log upon the water.

Cooper had a feeling for the sea, and his contemporaries did not have it; or, to state it more exactly, if the others had a feeling for the sea they failed to make the reader share it with them. I can still recall, from so long ago that I am not certain of the name of the story, Cooper's picture of the hero in his little ship watching the sails and hull of the great English man-o'-war lifting above the horizon. Dawn is stealing over the yet darkened waters; the white sails loom above the somber horizon; the cuppered lower planks flash in the new-risen sun; up she heaves and down she rolls, the lofty frigate; and onward to the hero's little craft she comes before the freshening breeze.

The foregoing are not Cooper's own words. I have forgotten his words, but to this day the memory of that picture is with me, and only a man who sensed the moods of the sea and the ways of a ship upon the sea could have evoked so vivid a scene in a little boy's mind.

Cooper's literary reputation had never been safe from the raiders. Mark Twain sallied forth one time, selecting for his point of attack a scene in one of Cooper's land stories. Curious how the wise old Mark got so excited over a wrong detail or two among a hundred details of an otherwise enjoyable story! He had written *finis* under his name as a creative writer, and was going in for publicity; whether he had an honest wrath against Cooper or whether he was being made use of by the people who bore no love for what Cooper stood for, is open to argument. Later, Mark composed his "Belgian Congo Atrocities," and in good time he was given his honorary degree by Oxford, which was equivalent to passing the word to all the Empire broadcasters that here was one who deserved well of them.

Cooper stood for robust Americanism. In his day, even as now, the United States was over-run with men who were at once proclaiming their American citizenship and

regretting the Revolution. Cooper, who with Poe, had been hailed as the best in America by the best in Europe, could have done very well for himself by riding with what then, as now, was a powerful tide of propaganda in this country; but he preferred free sailing, as did Melville later. Richard Henry Dana was more amenable and because he was so our school children are being taught to read Dana and not Cooper or Melville.

Cooper did not hate the English; he hated no people under the sun, but he was strong for a free people; when French royalist writers once attacked Republican institutions, Cooper was the American author who came back at them. No anglo-maniac could have asked for a more sympathetic portrait than Cooper drew in "The Two Admirals" of Sir Gervaise Oakes leading the English fleet into line of battle against the French. What Cooper did hate was the never-ceasing English sapping and mining of our political institutions.

No admirer of Cooper will deny his faults. In "The Pilot" he moors his American frigate in a little bay on the English coast in war time for no other reason this reader can see than to give himself a chance to show his seamanship later in getting her out. By and by he takes her out, she clawing her desperate course past shoals and ledges, bucking the gale and the swift tide; and when he does we forgive him the staging for the chapter he makes of it.

Take in that same "Pilot," which has been held up as his best sea tale: with haughty mien and folded arms, the Pilot paces the ship's deck. Gloomy, mysterious, talking (when he does deign to talk) in the most toplofty fashion—we wish somebody with rank enough to dare it would step up and whisper in his ear: "In the Lord's name, will you come down off the poop and act like a human being?" This lordly person is not named, but he is supposed to be John Paul Jones himself. Now that redoubtable adventurer may have been just such a poseur in real life, but it is not easy to believe it; the man who had brains enough to raise himself in a few years from a fo'c's'le to an admiral's quarter deck, could hardly have taken himself so seriously.

However, in that same tale we have Tom Coffin, the man-o'-warsman who was once a whaler, and who walks around with a harpoon in his fist. When Tom comes on morning watch we forget all about any previous stagy hero. Tom Coffin—Long Tom—out to sea, and Natty Bumppo—Hawkeye—ashore: in these two characters we have the proof that Cooper had a high creative faculty. They both get off windy speeches at times, but that breath of love which is the essence of high creation went into their fashioning.

Cooper had his faults: a blunt, blue pencil would not have done a bit of harm to the lengthy dialogue of many of his men; and as for his females—as he calls them—hands up for them! The most careless paragraphs of some of his heroines read like rhetorical exercises from some high school girl's examination papers. His spirit might here reply that such was the literary fashion of

his age: let a heroine of that day talk like any young woman you were likely to meet anywhere at any time and the circulating libraries would certainly maroon her on some faraway literary isle; besides he was a sailing master, not a ship designer. Give him a ship, any model, and he would make her go: he took book models as he found them in his day and made them go along too.

Authors of boudoir volumes (the qualifying word being meant to connote not only an intimate entourage, but also delicate tones and manners to match) have accused Cooper of roaring aloud; also of melodramatic tendencies. Well, he probably did roar, as did Homer and Shakespeare and a few more classic champions when the situation demanded; and more than one of them tuned in frequently to the melodramatic wave lengths. The supreme story tellers have always delighted in what the pink boudoir boys term melodrama; and doubtless they always will. The demerit trouble is that the sort of people who have been perpetuating mankind are the same sort who want to read about the emotional clashing of full-blooded men and women; and that being so, where is the use in getting angry about it?

We are told that Cooper had no style, by which must be meant that he never expended three days in polishing a single phrase and three hours in hunting through thesauruses and volumes of synonyms and antonyms for the precious word. He certainly was not that kind of a stylist, for which most of us who have studied the stylists as part of our professional training are giving thanks. When we get through reading a story by Cooper we are not so taken up with the polish of his style that all we retain a memory of is the polish.

Cooper has a style, the style of an imaginative, vigorous and keenly observing man talking easily and naturally, the eternal style of the great story teller; and the man who would be a story teller will come pretty near writing as he talks—or die with his professional clackers.

Cooper goes in for fine writing. When he does, we wait for him to get over it, even as we wait for some lovable friend to get over a spree. It is foolish of him, he should have known better, how did he ever come to do it, we murmur; but there he is and what can we do except wait for him to get over it and pray that he will not do it again; or, if he must, that he will not do it again in a hurry? There are some men we cannot get angry with. One of those little stylists will split an infinitive and we want to beat him; which is a proper feeling for in the little man's own code a split infinitive is a felony; but we want to beat the head off anybody who will not make allowances for Cooper. There is in us, while a virile impulse remains, an instinct which warns us what makes for and what makes against the preservation of mankind. That instinct is for Cooper.

Cooper at his best is highly creative; best or worst he is wholesome, manly. That manliness is one of the things we fight for in him. He might appear a "rough neck" in the scented chambers of the boudoir school; his wide-stepping feet might send him tripping over the embroid-

ered floor cushions; his wide shoulders would certainly displace every antimacassar he leaned against, and in an agony of trying to get air enough for his sea-going lungs, he would also surely breathe over-loudly; and yet he would probably remain the one gentleman in such a company.

He required a world of air and space to live and manoeuvre in; but give him that, give him his open sea and his fresh breeze of wind and he will take you howling along. He comes down to us as the supreme English-speaking sea-novelist of the nineteenth century.

[Mr. Connolly is the author of the following books: "Out of Gloucester" (1902); "The Seiners" (1904); "Deep Sea's Toll" (1905); "Crested Seas" (1907); "An Olympic Victor" (1908); "Open Water" (1910); "Wide Courses" (1911); "Sonnie Boy's People" (1913); "The Trawler" (1914); "Head Winds" (1916); "Running Free" (1917); "The U-Boat Hunters" (1918); "Hiker Joy" (1920); "Tide Rips" (1922); "Steel Decks" (1925).]

REVIEWS

The Rise of the Spanish Empire in the Old World and in the New. Vol. III: The Emperor. By ROGER BIGELOW MERRIMAN. New York: The Macmillan Company. \$5.50.

The third volume of Professor Merriman's history of the Spanish Empire equals in unprejudiced fairness the content of his first two volumes, reviewed in these columns on January 11, 1919, while it surpasses them in interest for American readers. In those chapters the Old World is linked with the New, and we may follow out the policies of that exceedingly interesting figure, Charles V, applied with the consistency of a true character, to problems arising out of his colonial possessions as well as to the perplexing difficulties of the European situation. The great exploits of Magellan, Cortés, Pizarro; the civilizations of the Aztecs and the Incas; the ardor and the disappointments of the missionary and churchman, Las Casas—all these meet with reliable and illuminating exposition in the story of the upbuilding of Charles' great empire across the seas. In the early chapters of this volume the student is given an excellent account of the Spanish phase of Charles V's earlier career and of the counter influences of Spain, Fleming and German. There is here too a corroboration of what is becoming more and more apparent from the intensive study of this period: the general high character of the Emperor Charles V, as against an older tradition perpetuated by William Robertson, and the exceedingly favorable comparison he bears alongside his royal contemporaries, Francis I and Henry VIII. It might be said, however, that there are times when Professor Merriman accepts a bit too unquestioningly the statements of some of his recent predecessors in the field.

P. M. D.

Creative Freedom. By J. W. T. MASON. New York: Harper and Brothers. \$4.00.

When one consciously and deliberately departs from the commonly accepted significance of words it is not surprising that a line of thought will lead to some very queer conclusions. This is precisely what happens in the present volume and we are continually stumbling on such paradoxical and inconsistent expressions as "spirituality of matter," "estheticism in plants," etc. The general reader will find Mr. Mason's book unsatisfactory because hard to follow. The philosopher will find it no less unsatisfactory, not that he will not understand the author's aim despite a good deal of vagueness in expression, but because its principles are confused and not a few dangerous practical conclusions are emphasized particularly in the realm of moral conduct. Mr. Mason credits Bergson with the foundations on which he builds his own philosophy. Substantially it is anti-materialistic and

emphasis is placed on the esthetic and spiritual but both wholly pagan and understood after the author's own concepts. Its last chapters discuss the relations of man and woman, the one, in the author's view, symbolizing the material, the other the esthetic. Their union is a step in the development of pure creative freedom. "It is woman still who must keep man ever faithful to the cooperative purpose of their self-created spiritual being. So may the creative impetus conquer matter and sustain the superiority of creativeness over materialism." Let him who can grasp it! It is the grand climax of Mr. Mason's "Creative Freedom."

W. I. L.

The Letters of Sir Walter Raleigh. Edited by LADY RALEIGH. New York: The Macmillan Company. \$7.00.

It is a rather amusing comment on two great universities that Sir Walter Raleigh, after graduating among the "seconds" at Cambridge, should have so distinguished himself among the Dons of Oxford; amusing, too, that in both instances the underlying reason should have been the same. For Raleigh loved life, was fascinated by it. Scholarship, at least the dreary digamma sort of thing, bored and exasperated him, and yet, when he did turn definitely to literature, he was able to bring with him an eager appreciation of that which is best in it, its humanity. The traditional professor is made of stiffer stuff; he is a sort of geometrician of style to whom life is apt to be something of a nuisance. To Raleigh, writing that was not alive was worthless. To a young friend seeking advice on teaching he said, "If any young man would found a society where people speak only what they think and tell only what they know—in the first words that come to hand—that would be, at least, a school of literature. . . . If I am accused on Judgment Day of teaching literature, I shall plead that I never believed in it and that I maintained a wife and children." In a sense, he did not teach literature; he recreated it. He made his hearers fall in love with it, knowing quite well that willing drudgery would follow once the love was there. Lady Raleigh has edited these letters very judiciously; she has not been afraid to allow her husband to appear pretty much as he actually was—wise and witty, on the whole, occasionally silly and absurd, but always most engagingly human.

D. P. M.

History of Ireland. 1798-1924. Two volumes. By Sir JAMES O'CONNOR, K.C. New York: George H. Doran Company. \$12.00.

It is unfortunate that practically all the recent interpretations of late Irish history are biased and misleading, and, in some instances, malicious. Though this statement is broad, it is, nevertheless, true. And it covers Sir James O'Connor's two volumes. He examines the case of Ireland versus England, and the cross-case of England versus Ireland, "for there are well-founded complaints on both sides," during the last century and a quarter. But his examination is merely a thin covering for his many and absurd prejudices. Sir James, who has had a comparatively short public career, as Attorney General and Lord Justice of Appeal, has definitely moved his residence to England where he enjoys an Irish pension of some £4,000 a year. This fact is indicative of the viewpoint from which he judges Irish history. For example, he believes that the Union of 1800 was a fair bargain and that it was at first accepted by Catholic Ireland. At the other end of his book he asserts that the Sinn Féin movement was "full of absurdities and extravagances." He ridicules many of the heroes justly revered by the entire Irish race and, in particular, pours out his scorn against Daniel O'Connell. Though he avows his Catholicism, he writes with as little understanding of it as St. John Ervine. The two volumes are well documented but not fairly documented since they present only the evidence that fitted the prejudice. The interpretation of the documents offered is likewise special pleading. The style is devoid of literary grace and the narrative is dulled by heavy humor.

R. B. K.

BOOKS AND AUTHORS

Aspects of Philosophy.—If all professors could present their matter after the manner of Rev. Thomas Crumley, C.S.C., in his "Logic, Deductive and Inductive" (Macmillan. \$2.40), the approach to the study of philosophy would seem less formidable. That the work is a text approved for use at the University of Notre Dame is sufficient guarantee of its merit. The inclusion of a series of questions at the end of each chapter will not only enable the student to check up on his progress but will enhance the value of the book for those outside the classroom.

In its series of reading courses the American Library Association, Chicago, has recently published two brochures, "Psychology and Its Use," by Everett Dean Martin and "Philosophy," by Alexander Meiklejohn (\$0.35 each). Needless to state neither topic is treated from a Christian philosophic standpoint. Professor Meiklejohn explicitly rejects Divine Revelation as a source of any human knowledge and Mr. Martin openly scoffs at miracles. Nor are the authors recommended for introductory reading in either course sure or safe guides to a genuine philosophy of life, —Bertrand Russell, William James, Sigmund Freud, *et al.*

On the last page but one of "Thrasymachus" (Dutton. \$1.00), C. E. M. Joad, the author, notes that "the less we write and think about morality the better." Certainly the statement is true of his little volume whose subtitle is "The Future of Morals." He would take the very heart out of the world's morality by denying the basic principles of ethics, and by his endorsement of such practices as free-love, birth control and divorce, he would plunge mankind into a condition worse than pagan.

"Le Monde Communiste" (Paris: 17 rue Soufflet. fr. 13.20), by G. Gautherot, is doubtless the most important work on Bolshevism that has been published on the Catholic side. It is an historic and critical study of this movement dealing separately with its manifestations in every part of the globe.

It was by the strange path of the Schopenhauer school of thought that Kaplan Helmut Fahsel found his way into Christianity. No one then is better qualified to give an exact exposition of the doctrine of that atheistic author who so powerfully influenced his generation. Viewing the sufferings of this life, atheism leads to pessimism. That gives us the clue to the title of Fahsel's work on Schopenhauer, "Die Ueberwindung des Pessimismus" (Herder).

Can human reason attain to a knowledge of the existence of God or must we rely on Faith alone? This is one of the momentous questions asked in our time. Father Heinrich Lennerz, S.J., in "Naturliche Gotteserkenntnis" (Herder. \$2.75), quotes and elucidates the various ecclesiastical documents of the last hundred years that give the Church's answer. The original documents are given in an extended appendix. The author supplies the proper historic setting.

Leaders of Men.—The recent beatification of Peter Julian Eymard, the priest of the Eucharist, makes his biography particularly timely. Founder of the Fathers of the Blessed Sacrament and of the Sister-Servants of the Blessed Sacrament and the outstanding Apostle of the Eucharist in the nineteenth century, his life makes edifying and informative reading. "Blessed Peter Julian Eymard" (New York: The Sentinel Press. \$0.30), is a translation from the French of Rev. Albert Tesnière, S.S.S., to which some account has been added of the process of his beatification and of the miracles that led thereto.

Few of the characters whose lives and achievements have become a part of history are provocative of greater interest than "Sir Thomas More" (Small, Maynard. \$1.75), the subject of George Richard Potter's contribution to the Roadmaker Series, of which the biography forms the fifteenth volume. While the famous Chancellor remains the dominating figure, the story of his life involves a treatment of his contemporaries to which the author has obviously given painstaking study. A subjoined bibliography will be a helpful guide to those who seek further knowledge of this martyr, already beatified by the Church, and char-

acterized by his biographer as "the best Englishman in high position in the sixteenth century."

However much one's own judgment may diverge from the interpretation which Professor Charles E. Merriam has put upon Lincoln, Roosevelt, Wilson and Bryan, in "Four American Party Leaders" (Macmillan. \$1.50), he will welcome the publication of these lectures, given at Amherst College in May, 1924. They make no pretense at being exhaustive studies of these great American statesmen but they are a sincere effort at appraisal of their leadership qualities and an endeavor to account for these along lines that the author lays down in the Introduction to his volume.

Guide-posts for Youth.—In recent years there has been a marked growth in the organization and development of clubs for girls, especially adolescents. Out of her years of practical experience with such clubs Helen Ferris has written "Girls' Clubs" (Dutton. \$2.00), which offers useful hints and helps, particularly for leaders. The matter is orderly and logically arranged and the worth of many of the directions the author gives for successfully conducting such organizations is amply guaranteed by the facts she records to exemplify them.

Obvious as is the importance of choosing a career, practically very many American boys shunt the problem until the opportunity to elect has passed out of their lives. With the purpose of assisting young people in the matter, Edward D. Toland has compiled "Choosing a Right Career" (Appleton. \$1.50). The little volume is built on informational lectures he was wont to give students in the preparatory school of which he is the head-master. The various professional and business careers are briefly and clearly discussed with their potentialities and limitations and there are some valuable chapters on other points with which young people should have acquaintance.

However well intentioned George William Gerwig may have been in compiling "The Declaration of Independence for Young Americans" (Doran. \$1.25), it cannot prove a safe guide for the high school pupils for whom it was meant. To say nothing of the anglophobia of which it is redolent it is both philosophically and historically unsound, and more than eighteen millions of American Catholics will take umbrage at the statement, "The American public school is the best way yet found for training the children of free men. . . ."

New Church Music.—Competent organists have long been aware of the exceedingly beautiful hymn-tunes in use among German Catholic congregations in the United States, but the lack of a suitable English text has made these simple yet melodious scores unavailable for most of our churches. This want is happily supplied by C. A. Zittel in his "St. Mary's Manual" (New York: Catholic Book Publishing Company). The English text is of a high order, with a delightful absence of those false rhymes and colorless expressions, too common, perhaps, in collections of this sort. Excellent printing and binding furnish a fitting background to these 250 Latin chants and rich old church hymns.

Books for Children.—An attempt to write American history in rhyme has been made by Ransford Beach and it should prove a very helpful medium of instruction with primary youngsters. "Playmates in America" (Holt. \$3.00), rambles merrily and orderly along, commemorating the chief people and events in the making of America. Though the rhymes are often strained and the verses sometimes limp the little ones will find them appealing. Copious amusing drawings add to the interest.

The following stories, mostly about animals, are published by Beckley-Cardy, Chicago: "Stories of Animal Village" (\$0.70), by Emma Richey, which features the turkey, the rabbit, the pig and the raccoon; "The Hygienic Pig" (\$0.70), by Janet Heath; "Hunt and Find" (\$0.30), a book of silent reading; "Better Health for Little Americans" (\$0.70), by Edith Lawson, a volume of simple rhymes advocating hygiene.

Challenge. Sleeping Dogs. The Dower House Mystery. Queer Judson. Soldier's Pay. Demigods. Musty Corn.

To drive home the consequences of sin and at the same time to show God's mercy even in meting out punishment is no ordinary motive in present day fiction. Yet the reader will find what a powerful and, for the most part, not unpleasant story Joan Sutherland has built upon this very true if not very attractive principle in "Challenge" (Harper. \$2.00). Prince Kareninoff had in his youth met a sad disappointment and hurled defiance at heaven. The years passed and then God answered the challenge by bringing home the sin in a most unexpected manner. The work is undoubtedly high class and well worth the reading especially for the doctrine it enunciates on the problem of miscegenation.

Old Adam Dingle spends day and night at his beloved microscope studying the humble worm, whilst his young wife Penelope endeavors in vain to drag him to the social functions in which she delights. Likewise Doctor John Elverstone, engaged to Penelope's bosom friend, Sylvia Wayne, is just as much a slave to his patients. Indignant at these sleeping dogs, the two friends run away to Switzerland and the dogs wake up with a vengeance. How they do so and surprise the fair ones on their return is a bit of writing which for sprightly, clean humor it would be hard to surpass. If one desires the quiet fun of a very clever story let him make the acquaintance of these rare dogs and their respective owners in "Sleeping Dogs" (Stokes. \$2.00), by Mabel Barnes Grundy.

In "The Dower House Mystery" (Small, Maynard. \$2.00), by Patricia Wentworth, is told a story somewhat along the lines of Anna Catherine Green's books but without her master touch. All sorts of queer things happen in the Dower House and through the tale there runs the golden thread of an old romance come to life again. In the end, of course, the conventional thing happens both for the villain and the heroine.

When one reads that Joseph C. Lincoln has given the public a new volume one looks forward to a few hours of enjoyment seasoned with many a chuckle, for Mr. Lincoln's quaint humor has brought sunshine into saddened hearts. In "Queer Judson" (Appleton. \$2.00), however, tears not laughs predominate. From start to finish the cloud of tragedy hangs over the tale, relieved here and there, it is true, by a flash of humor; but these flashes only accentuate the storm clouds. Even the plot in its main outlines is not overly new, though well worked out in detail.

The World War changed everything for some people. From among these William Faulkner chooses the characters that make up his saturnalian orgy "Soldier's Pay" (Boni and Liveright. \$2.50). It is a book in which unrestrained sex plays the leading part. With the exception of a few pages, it is a crude and uninteresting piece of work, builded on several highly improbable hypotheses.

Material that might have made an excellent short story has been dragged out into novel length by John Biggs, Jr., in "Demigods" (Scribner. \$2.00). It is the life story of John Gault strongly dominated by traits that he had inherited from his father, Hosea, a religious fanatic, and by the environment of a Dunkard colony in the Connecticut valley in which he had been reared. Fated by nature to be a son of the soil he throws in his lot with city men only to find after he had reaped their successes that the road to his real happiness lies in following his preordained destiny.

Despite occasional forced situations, plot and characterization are both well handled by Denny Culbert in "Musty Corn" (Dorance. \$2.00). Interest is sustained throughout and in the final chapters the wealthy and beautiful Elizabeth Campbell rises, by an agreeable surprise, to heroic heights of which the reader would hardly have suspected her capable. The episodes around which the plot circles are all felicitously chosen.

Communications

(The editors are not responsible for opinions expressed in this department)

"America's" New Contributors

To the Editor of AMERICA:

Congratulations on your securing new contributors from across the sea. AMERICA is a wonderful paper.
Cleveland. M. E. O'ROURKE

Mother's Day

To the Editor of AMERICA:

The editorial, "Catholic Mothers' Day," in AMERICA for April 10, surely appeals to all loving hearts. He who does not appreciate the loving, gentle care of a mother, her tender solicitude and never-ending watchfulness, is a monster and not a human being.

Though such a day has no liturgical significance it is, nevertheless, Catholic in spirit.

Motherhood, rescued from the low state to which it had fallen in paganism, and elevated by the Catholic Church through the veneration of the Madonna, deserves to be honored in a unique way. Mindful of our own unworthiness, I suggest that we present this Holy Communion as a spiritual bouquet to our Heavenly Mother in behalf of our earthly mother.

East Grand Forks, Minn.

JOHN FRANCIS STRUNCK.

Medievalizing Athletics

To the Editor of AMERICA:

May I make two suggestions regarding the article, "Athletics and Religion" (AMERICA, April 10), without in any way detracting from its eminent qualities?

In the first place, I suggest for a title, "Medievalizing Athletics." If the writer will consult history he will find that in the day when happiness abounded more plentifully per square foot than it does per square mile today, he will note strikingly common features between the Catholic School Tournament, as Father Sheehy described it, and the religious festivals of other days.

Secondly, I wish that he had emphasized more the consequences of identifying the reception of the Sacraments with the pleasant as well as the unpleasant things of life.

Baltimore.

M. J. K.

Wanted: A Catholic Census

To the Editor of AMERICA:

May I be permitted to congratulate you on allowing Mr. Thomas F. Meehan to open up a much-needed discussion with his article "Wanted: A Catholic Census," which appeared in your issue of March 27.

I think we desire to have a Catholic census, and that we should not expect the United States Government to do the work for us. The most the Government could give us would be a list of names and numbers. While it is important that we know how many Catholics live in this country, there are more important matters involved in the census than the knowledge of numbers.

The census problem is more far-reaching than mere enumeration.

The basic unit of a Catholic census is the fundamental unit of the Church. It is the parish. The parish is a neighborhood, a territorial division of the community. The parish should be studied scientifically as a sociological unit, in that department of sociology that concerns neighborhoods. In order to handle the problem in a definite neighborhood it is a pre-requisite to know who live in the neighborhood and not only the number, their addresses, and ages, but also their circumstances and home-problems.

I would go further and say that adequately to know a parish it would be expedient for the parish-record cards to have the

names of all people in the parish, not merely of the Catholics, because our people are influenced by their neighbors.

If the Church is to win in the social field, it must meet competition of other agencies that do proceed scientifically.

If the neighborhood problem can be presented to our young priests as a scientific study, they may be inspired to carry it through thoroughly, instead of regarding it as the merely monotonous drudgery of ringing doorbells.

I wonder what percentage of parishes in this country have a scientific census.

San Francisco.

F. GORDON O'NEILL.

A Spanish Maligner of the Church

To the Editor of AMERICA:

Can you or any of your readers assign a good reason why a well-known Catholic publicist should send out to the Catholic press a long and rather commendatory notice of "Ibanez's Latest Screen Offering—'MARE NOSTRUM' "?

Ibanez, as is well known, is a vicious anti-clerical, and has never concealed his hatred of "priest-ridden" (?) Spain. Why should the aforementioned author of the laudatory notice on this Spanish maligner of his own people confuse the opinions of our Catholic people on the author of "The Cathedral," a vicious and unjust attack on the Catholic Church?

To publish such long commendatory notices of a writer, after many of our journals have set him down as an enemy of Catholic truth, would lead people to believe we have no standard of criticism and are uncertain as to our rights as Catholics.

St. Louis.

ALBERT MUNTSCH, S.J.

Girls Not Excepted

To the Editor of AMERICA:

Father Finn's article on "The Boy and the Story," in AMERICA, April 10, threw an interesting light on the early tendencies of the writer. However, there is one statement with which I most emphatically do not agree.

In later years I have been present on many an occasion where a number of little lads, in various parts of a play-room would, in the midst of pandemonium, read by the hour, utterly oblivious of the noise and tumult about them. On the other hand, this is not true of girls and young women.

From my own childhood and from my experience as a teacher of young girls, I should say that girls have an amazing facility for remaining deaf (and dumb, too), in what to me seems an ear-splitting "Tower of Babel." With victrola, radio, and nimble feet and tongues all on the go at once, I have seen the corners of the recreation room filled with devotees of Gene Stratton-Porter—and questions addressed to them remain unheard. Even the dinner gong is unnoticed, while "just this chapter is finished."

New York.

M. C. BRENNAN.

An Evolution Controversy

To the Editor of AMERICA:

May I ask why a new edition of Father O'Toole's "The Case Against Evolution" should be hailed by AMERICA as a most welcome event?

I refer all those interested in evolution and in Father O'Toole to the latter's controversy with Father Stephen Richarz, S.V.D. (*Fortnightly Review*, St. Louis, Vol. XXXIII, 1926). In view of Father Richarz's criticism of his book, it is hard to see how AMERICA can still take any interest in "The Case Against Evolution." Why recommend the latter as a noteworthy volume when we have Father Erich Wasmann's, S.J., "Modern Biology and the Theory of Evolution" and "The Berlin Discussions" (both published by Herder), wherein a real scientist discusses a difficult problem in a dignified and scientific manner? He is not out to have a good time at the expense of the evolutionists.

It would be interesting to know of the scientific work done by the Rev. Rector of the Catholic University of Peking that entitles

him to write a book on evolution. Father Richarz, who is professor of geology at Techny, Ill., has conclusively shown that Dr. O'Toole's knowledge of geology needs extensive overhauling.

LaPorte, Indiana.

JOHN PRACHER, M.D.

Peletiah Webster

To the Editor of AMERICA:

Father Paul L. Blakely, S.J., in his article, "Forty Books on the Constitution," which appeared in your issue of April 3, rightly asks what we are doing to insure the success of the Constitution. Perhaps the long perusal of histories and re-writing of essays on the Constitution have demanded time and labor, but according to the author of the article mentioned: "We assuredly do need enlightenment on the Constitution."

He highly approves of the various oratorical contests conducted by the schools of the country, as being the means of bringing out forcibly, to the minds of the students and their audiences, the importance of that valuable document. He has outlined a practical bibliography comprising references, general and particular, on the Framers of the Constitution and on the Articles themselves.

In naming as a source-book, "The Origin and Growth of the Constitution," he, of course, mentions Hannis Taylor, who is considered the discoverer of the father of the Constitution; in the "American Republic" he gives prominence to Orestes A. Brownson, who first vindicated on historic and philosophical grounds the unity of the nation.

Side by side with these and other names of interest, Webster College would add that of Peletiah Webster, to whom may be justly attributed the title, Father of our country's Constitution. Mourning the obscurity of one who has so signally served his country, we, the students of Webster College, are arranging to have Congress pass a bill to erect a monument in Washington that will remind the world of the debt it owes to this humble and now unknown benefactor of the United States, as author of the organic part of the Constitution.

Webster Groves, Mo.

CATHRYN HUMBERT.

A Historic Bishopric Re-Erected

To the Editor of AMERICA:

I have the distinction of being the Bishop of the poorest diocese in Germany, the diocese of Meissen, Saxony. Erected in 967, this bishopric was destroyed by the Reformation and re-erected in 1921 by Pope Benedict XV. At that time his Holiness asked me to do all in my power to establish a seminary, for up to the present the Catholic Church in the Free-State of Saxony is still without such an institution. It goes without saying that I never tired collecting funds for this purpose, so that, on January 1, 1926, I had the handsome sum of 180,000 marks at my disposal.

About that time a favorable opportunity offered itself to purchase, at a comparatively low price, a beautiful estate near Bautzen, the seat of my bishopric. This estate with its spacious mansion can easily be changed into a seminary. Certain payments have already been made by me. In the course of the year 1926, however, a total of 175,000 marks must still be paid, the balance remaining on mortgage.

Our Holy Father, Pope Pius XI, has twice already sent me donations for my projected seminary. Each time he expressed his regret at not being able to donate more, owing to his own poverty. He assured me, however, that he was greatly interested in the speedy erection of the seminary in the diocese of Meissen, and if you, my dear benefactors, will help me, the seminary will be opened before Easter, 1927, and the Holy Father's wish will be realized. Besides donations and the founding of scholarships, small loans will be most serviceable. For the prompt payment of interest and capital I personally vouch. I shall daily remember benefactors in my prayers, at the holy Sacrifice of the Mass and at my Episcopal Benediction.

Meissen, Saxony.

✠CHRISTIAN SCHREIBER, D.D.